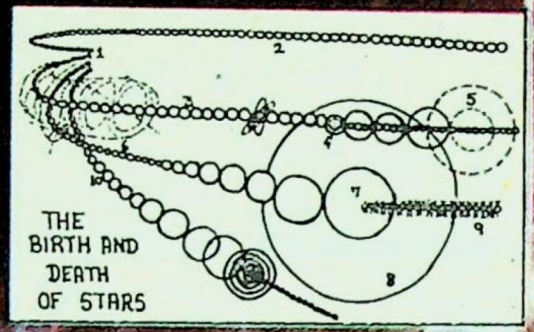

THE BIRTH AND DEATH OF STARS

GOD WORLD & SOUL

Reflections on Saintly Sayings (Vachanas)

By

H. H. Siddeshwar Swami

Divan Yogashram, Bijapur

SHRI. SIDDHESHWAR SWAMIJI.

His Holiness Shri. Siddheshwar Swamiji of Dnyan Yogashram - Bijapur took to the spiritual path at a very tender age. In the true tradition and culture of our country, Swamiji got the tutelage under his spiritual Master H.H.Shri. Mallikarjun Swamiji. Like his master, Siddheshwar swamiji has been giving discourses on Vedanta, Gita, Yoga - Sutra etc. Simplicity, precision and penetration into the subject are the specific features of his discourses. He is M.A. in philosophy and has written books on many Upanisads, Gita, and Vachanas.

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REFLECTIONS ON SAINTLY SAYINGS (*Vachanas*)

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Shri Siddheshwar Swamiji
(DNYAN YOGASHRAM, BIJAPUR)

GOD, WORLD AND SOUL - Reflections
On Saintly Sayings (Vachanas)) by Shri Siddheshwar Swamiji

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PUBLISHER'S NOTE

The vachanas (sayings)of Veershaiva Saints are a configuration of prose and poetry. The vachana literature of these saints is a mine of mystical experiences. "These Karnataka mystics occupy a very high place among the great God-realisers all over the world", says Gurudev Dr. R.D. Ranade. They have expressed what they have actually experienced. One has to dive deep in this vachana literature to reach the gold of mystical experiences.

Several scholars and linguists have given their own interpretations of the vachanas; but it is not easy to express what these Veershaiva Saints wanted to tell the public through their vachana literature. Without any spiritual background, these scholars and linguists would hardly be able to catch the hidden meaning of the vachanas of saints like Basaveswara, Cannabasava, Prabhudev etc.

Samartha Ramdas has said:

गुप्त आहे उदंड धन, काय जाणती शेवक जन, तयासी आहे तो ज्ञान, बाह्यात्काराचे

People judge a person as a saint, merely by his outward appearance. Silken gowns and scents do not make a saint. Physical body and gaudy dress donot make a God-realised soul. In chapter VIII-9, Ramdasa has described the saint, who is unmindful of his outward appearance

and is fully engrossed in his heart in self-realization.(बाह्य शलूतैसे आवे परी अंतरी स्वरूपी लागावे लक्षणे दिसती स्वभावे, साधु आंगी)

The vachnaas of the saints are sorted out by an equally qualified person, who has dived deep and reached the gold in the mine of vachanas. The vachanas are classified by him as 1) relating to God 2) relating to World and 3) relating to Soul; and he has expressed in this book his own reflections on the vachanas in the three classes. Readers will find these reflections quite interesting and meaningful. We are happy that the author was good enough to entrust this publication to this public Trust, founded by Shri Gurudev Dr. R.D. Ranade, a world known philosopher and one of the greatest mystics of this century. The Board of Trustees are happy to place this precious book in the hands of the public.

28th Nov. 1990
BELGAUM.

Academy Of Comparative
Philosophy And Religion

ACKNOWLEDGEMENTS

The Academy Council expresses its deep sense of gratitude to the Board of Trustees, for their necessary impetus, resources, and all other kinds of help that enabled us to bring out a book of such spiritual magnitude.

His Holiness Swami Purushottamanandji, a rare saint of Divine Love and wisdom has so kindly graced with an expressive and tasteful foreword. We offer unto him our adoring obeisance.

Sri Gurudeo Ranade, a mystic and a great philosopher of this century, in his 'Pathway to God in Kannada literature' observes: "Karnataka mystics occupy a very high place among the great God realisers all over the world..... In a way we may say that in many respects they stand on a higher level". Making a specific yet extensive reference to the Vachanakara's contribution to the development of mystical thought in general, he writes-".... We can see some parallels between the great Kannada mystics and many of the mystics of the world.... If we take Greek philosophers such as Socrates, Plato, and Phaedo, they are present in the Anubhava Mantap at Kalyan, Prabhudeva representing Socrates, Basaveswara representing Plato, and Chennabasava representing Phaedo.." While Prabudeva is held on par with Jesus,

Basava, Siddharama, and Chennabasava, are treated on par with St. Paul, St. Augustine, and Martin Luther, respectively.

The present book 'God, World and Soul', being a reflection on the Vachanas of such mystics, we venture in all humility and reverence to express our deep sense of gratitude to Sri Siddheshwara Swamiji, who kindly agreed to our proposal to publish the present book. These reflections are not the intellectual acrobatics but are interpreted in the light of his mystical insight into Reality. We dare not indulge in the verbal jugglary, for, 'To gild refined gold, To paint the lily, To throw a perfume on the violet'.... is wasteful and ridiculous excess.

We thank Sri Bhimsen Torgal of Tangson press whose honest and efficient efforts turned out this book in the fashion in which it is offered to the public. Our thanks are to Miss Jyoti Kavalekar, who assisted in getting the right design for the jacket. Our hearty thanks to many others who helped us in myriad ways-all as a token of their selfless service to Gurudeo, and towards the propagation of a spiritual literature as this.

ACADEMIC COUNCIL

FOREWORD

It is a matter of great joy that this beautiful collection of 'Reflections on Saintly Sayings' is being brought out by Sri. Siddheswara Swami. The "Vachana Sahitya" is rich with the sayings of Saints who spoke '... out of the fullness of heart', conveying philosophical teachings, devotional fervour and social as well as spiritual wisdom, in simplest terms. The language and the expression here, is simple but the content and the theme are sublime. It is practical philosophy enclothed in poetic-prose.

In this collection, Sri Siddheswara Swami has brought together the inspiring thoughts of some of the famous saints, containing Soul-stirring Vedantic ideals. The translation is simple and clear-clarity of thought can be vividly felt. But, it is not merely a translation, Sri Siddheswara Swami has added his own reflections in the form of suitable simile and examples which enhance the beauty that underlies the thought. That the Vedantic Wisdom is not dry, but is beautiful and poetic, can be felt in these reflections.

The transcendental and immanent essence of existence which is inexpressible in any way is being expressed in these thoughts. After paying tributes to Saintly Sayings, there comes the definition of "God". Sayings are so arranged that the concept grows-the obscure becoming

evident, experiential Truth: God as the Absolute Void or Absolute Nothing, then God as the conscious Silence within, concluding lastly with the explanation as to how God reveals Himself in a devoted, pure heart, as a Supreme Bliss. Further, the nature of the soul and the world and their relation to God are explained. There are also thoughts pertaining to the process of creation.

This compilation will certainly prove to be of great benefit to spiritual seekers-It is thought provoking as well as, suggestive for meditative contemplation. To others also it will make an interesting reading. Sri Siddheswara Swami's deep interest, keen insight and clear presentation fortell the success of this publication. May the Lord bless this venture, and inspire the seeking souls through this to behold His Glory.

Sri Ramakrishna Ashrama
Bangalore

Swami Purushottamananda
24-10-1990

XI

A FEW WORDS BEFORE GETTING IN

Many saints (S'aranas)lived in Karnataka
In twelth and later centuries;
they were seers of devotion;
they could realize the Truth
as it is in-itself, and
as it is manifest in the World.

Very finely and precisely, they could
express their mystical experiences
and grand visions. Thousands of
prose-like-poems were composed;
These sayings have the depth of oceans,
the coolness of the Moonshine,
and the serene beauty of the dawn.

Of these, I have chosen a few;
and meditatively reflected upon them
to find out what profound truths
they reveal of the God, World and the Soul.
One will be much surprised
to know how closely those saints'
description of the Universe and its creation
resembles that of the modern cosmologists!

Reading and repeated thinking of the things
contained in these mystic sayings
may make our lives more noble and holy.

SIDDHESHWAR.

ಕರಿಯನಿತ್ತಡೆ ಒಲ್ಲೆ, ಸಿರಿಯನಿತ್ತಡೆ ಒಲ್ಲೆ,
ಹಿರಿದಪ್ಪ ರಾಜ್ಯವನಿತ್ತಡೆ ಒಲ್ಲೆ. ನಿಮ್ಮ ಶರಣ
ಸೂಳ್ನುಡಿಯ ಒಂದರಗಳಿಗೆ ಇತ್ತಡೆ ನಿಮ್ಮನಿತ್ತೆ
ಕಾಣಾ ರಾಮನಾಥಾ!

– ದೇವರ ದಾಸಿಮಯ್ಯ

SAYINGS OF SAINTS

Glory of saintly sayings:

I need no majestic elephants to ride on. I need no wealth of gems and jewels to boast of; I need no earthly kingdom to rule over; O "God", if you grace me with an opportunity of listening to the wise saints, even for a moment, it is more than giving your own self unto me; Truly thy saints' words are inestimable gems which, unfailingly reveal Thee unto me.

ಪಾತಾಳದಗ್ಗಣೆಯ ನೇಣಲ್ಲದೆ, ಸೋಪಾನದಬಲ
ದಿಂದಲ್ಲದೆ ತೆಗೆಯಬಹುದೆ? ಶಬ್ದಸೋಪಾನವ
ಕಟ್ಟಿ ನಡೆಸಿದರು, ಪುರಾತನರು. ದೇವಲೋಕಕ್ಕೆ
ಬಟ್ಟೆ ಕಾಣರೋ. ಮರ್ತ್ಯಲೋಕದವರ ಮನದ
ಮೈಲಿಗೆಯ ಕಳಿಯಲೆಂದ ಗೀತ ಮಾತೆಂಬ
ಜ್ಯೋತಿಯ ಬೆಳಗಿಟ್ಟರು ಕೂಡಲ ಚನ್ನಸಂಗನ
ಶರಣರು.

– ಚನ್ನಬಸವಣ್ಣ

THE PATH LEADING INTO THE KINGDOM OF GOD

How can any body get water from a deep well if there is neither a rope (strong enough to hold on a bucket) nor a long flight of stairs (to get down)? The great seers of the bygone years built a marvelous staircase with words; and it ran straight into the kingdom of God; who ever walks on it is sure to find himself in the presence of God. They lighted the candles of wisdom - words, and left them in the stream of time. All these centuries they have been burning brightly dispelling the darkness from the human mind.

GOD
WORLD
AND
SOUL

ಕಲ್ಲೊಳಗೆ ಹೊನ್ನುಂಟ್ರು, ಉದಕದೊಳಗೆ
ಅಗ್ನಿಯುಂಟು, ಹಾಲೊಳಗೆ ತುಪ್ಪವುಂಟು,
ಅಂತರ್ಯಾಮಿಯಲ್ಲಿ ಶಿವನಿಹನು.
ಇದೇನು ಕತ್ತಲೆ ಕಾಣಬಾರದು. ತೋರಬಲ್ಲ
ಗುರು ಸುಳಿಯನು ಕೂಡಲ ಸಂಗಮದೇವಾ.

-ಬಸವೇಶ್ವರ

GOD HIDES WITHIN

God is formless, He has none of the qualities which our senses can behold. He has no material dimensions either. He makes the very centre of every object, whether it is big or small. Gold is hidden in rocks; tremendous energy is hidden in the water - molecules. Butter remains un-noticed in milk. Even so, God lies hidden in our heart. 'But we donot know Him. We see only darkness within us.' Why? Because, we have not yet come across a great Master who can enable us to feel Him within. Seek a Master, the human life will be a fulfillment.

ಧರೆಯಾಕಾಶವಿಲ್ಲದಂದು, ಎಂಬತ್ತುನಾಲ್ಕು ಲಕ್ಷ
ಜೀವಜಂತುಗಳಿಲ್ಲದಂದು, ಸಚರಾಚರಂಗಳು ಪಸ
ಕ್ಕೆ ಬಾರದಂದು, ಇಹಪರ ಸ್ವರ್ಗ ನರಕಾದಿಗಳಿಲ್ಲ
ದಂದು, ಸುರಾಳನಿರಾಳಂಗಳೀನೂ ಇಲ್ಲದಂದು,
ಸೌರಾಷ್ಟ್ರ ಸೋಮೇಶ್ವರಾ ಆನು ನೀನು ಇಲ್ಲ
ದಂದು ಅಂದೇನೋ ಇಂದೇನೋ?

- ಆದಯ್ಯ

WHAT WAS IN THE BEGINNIG?

Then, there was neither the Earth, nor the sky. Millions of species which make their living here were non- existent. Plant and animal kingdoms were not yet evolved out of the elements. There was no sign of heaven or hell or of any other intermediary world. Matter and mind were totally absent. What was there? There was 'Singularity' to use the modern cosmologists' favourite word. (Singularity is the 'end' of time and space). The whole universe was simply a space - less, time-less and therefore dimensionless point. If you like, you may call it Bindu Tattva. The sense of 'I and you' is meaningless therein.

ಅಯ್ಯಾ ನಿರವಯವ ಶೂನ್ಯಲಿಂಗಮೂರ್ತಿಯ ನಿಲುಕಡೆ ಎಂತೆಂದೊಡೆ; ಸಾಕಾರನಲ್ಲ ನಿರಾಕಾರನಲ್ಲ ನೋಡಾ. ನಿರವಯವ ಶೂನ್ಯಲಿಂಗಮೂರ್ತಿ ಆದಿಯಲ್ಲ, ಅನಾದಿಯಲ್ಲ; ಇಹದವನಲ್ಲ; ಪರದವನಲ್ಲ; ಸುಖಿದವನಲ್ಲ; ದುಃಖಿದವನಲ್ಲ; ನಿರವಯವ ಶೂನ್ಯಲಿಂಗಮೂರ್ತಿ ಪುಣ್ಯಪಾಪದವನಲ್ಲ, ಕರ್ತೃಭೃತ್ಯನಲ್ಲ. ಕಾರಣ ಕಾರ್ಯನಲ್ಲ, ದರ್ಮಿ ಕರ್ಮಿಯಲ್ಲ, ಪೂಜ್ಯಪೂಜಕನಲ್ಲ. ಇಂತು ಉಭಯವಳಿದು ಬೆಳಗುವ ನೋಡಾ ನಮ್ಮ ಗುಹೇಶ್ವರ ಲಿಂಗವು.

ಪ್ರಭುದೇವರು

MYSTIC'S DESCRIPTION OF THE ULTIMATE REALITY

The entire material universe ends in 'Singularity' a point where into all matter, along with space, time, and the four forces is squeezed. This singularity dervies its existence from the Divine Infinity. As nothing is found in this Inifinity it is called the Spiritual Void-perfect, and profound 'Nothing'. What is its nature? We find no positive words to describe It. If we could use the method of negation a faint sketch of it is possible. Here, a mystic speaks. 'It has no physical form and no thought form. It has no beginning and for that matter we cannot say it is eternally there in time, It does not belong to this world or to any other. Pain and pleasure have no access into it. It is not

made of merits and demerits. Master and servant, cause and effect, saint and sinner, the adored and the adoring - these dualities sink away into It.' It shines in its own effulgence!!

ಧರೆಯಾಕಾಶವಿಲ್ಲದಂದು, ತ್ರೈಮಂಡಲ ನೆಲೆಗೊಳ್ಳದಂದು, ಹೋಮ ನೇಮ ಜಪ ತಪವಿಲ್ಲದಂದು ನಿಮ್ಮನಾರು ಬಲ್ಲರು? ಹರಿ ಬ್ರಹ್ಮರಿಗೆ ಅಗೋಚರ ನಿರ್ಲೇಪ ನಿ:ಪತಿ ನಿರಂಜನನಾಗಿ ವೇದಂಗಳರಿಯವು ಶಾಸ್ತ್ರ ಶೃತಿ ಸ್ಮೃತಿಗಳು ನಿಮ್ಮನರಿಯವು ಗಗನ ಕಮಲ ಕುಸುಮ ಪರಿಮಳದಿಂದತ್ತಲು, - ಗೋಹೇಶ್ವರಾ ನಿಮ್ಮ ನಿಲವನಾರು ಬಲ್ಲರು?

- ಪ್ರಭುದೇವರು

THE ABSOLUTE, AS IT IS

This tremendously vast universe consisting of matter, space and time is very fast expanding, it may do so for eternity. And gradually, stars and galaxies simply blink out of existence leaving behind actually 'nothing' the Absolute.' Now, therein, there will be no gross or subtle element (ईथे, आकाश) there will be no higher, lower or middle super-cluster of galaxies any where. It is the Divine Reality. The Supreme Brahma.

To know him people perform sacrifice into fires, observe various vows, tell the beads, and do rigorous penances, but those practices untraceably disappear into Him. Hence nobody knows him. To the celestial beings he is imperceptible. Nothing touches Him, nothing

governs Him, and nothing taints Him. There are many ancient holy books, Philosophical treatizes as well, they prefer to give an exact portrait of the Brahma, but they donot succeed. He is far far beyond even the plane of super consciousness (गगन कगल कुसुम परिमल the fragrance of the thousand Petalled lotus). Really, none has the full and perfect understanding of Him. Go beyond the realm of intelligence and mind; and then you will realize Him.

ನಾಮನಾಮವೆಂದು ನೀನು ನಾಮಕ್ಕೆ ಬಳಲುವೆ. ನಾಮ ಆವ ಸೀಮೆಯೊಳಗಿಪ್ಪುದು ಹೇಳಿಲೆ ಮರುಳೆ? ನಾಮವೂ ಇಲ್ಲ, ಸೀಮೆಯೂ ಇಲ್ಲ; ಒಡಲೂ ಇಲ್ಲ, ನೆಳಲೂ ಇಲ್ಲ; ನಾನೂ ಇಲ್ಲ, ನೀನೂ ಇಲ್ಲ; ಏನೂ ಇಲ್ಲ ಚಿಕ್ಕಯ್ಯಪ್ರಿಯ ಸಿದ್ಧ ಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲವೆಂದುದಾಗಿ.

– ಘಟ್ಟಿವಾಳಯ್ಯ

APPEARANCE AND ABSOLUTE

Man loves his name, even more than his life, he tries to glorify it and immortalize. Does he succeed? Never, because, this name belongs to the mortal field, not to the sphere of the soul supreme. Names and forms are in a way illusions, non-substantial shows. When we put aside these apparitions we step into the Divine existence, the noumenon, wherein there is no body, there is no mind (Shadow of the body), there is no subject, there is no object, no God, no devotee. There is only the boundless, depthless Nothing!.

ಏನೆಂದೆನಲಿಲ್ಲ. ನುಡಿದು ಹೇಳಲಿಕ್ಕಿಲ್ಲ. ನಿಜದಲ್ಲಿ
ಏಂದ ಬೆಳಗು ಕುರುಹು ಹರಿವುದೆ ಮರುಳೆ? ಅದು
ಕನ್ನಲ್ಲಿ ತಾನಾದ ಬಯಲು ತಾನಾದ ಘನವು
ಇನ್ನೇನೊ ಅರಸಲಿಲ್ಲ. ಅದು ಮುನ್ನವೇ ತಾನಿಲ್ಲ,
ಚಿಕ್ಕಯ್ಯಪ್ರಿಯ ಸಿದ್ಧಲಿಂಗ ಇಲ್ಲ ಇಲ್ಲ.

-ಘಟ್ಟಿವಾಳಯ್ಯ

THE ABSOLUTE

In the Absolute, what is there? Nothing that can be put into words. No sign or symbol can present the glory of that Void. What is It in Itself? Only the 'empty space Divine.' How else can we describe It? Try a search within It; you find nothing. The searcher, the act of searching, and the object of searching everything fades away leaving behind the All - Empty - Absolute.

ಕಾಮ್ಯ ಕಲ್ಪಿತಂಗಳಿಲ್ಲದೆ ನಿಮ್ಮಿಂದ ನೀವೇ ಸ್ವಯಂ
ಭುವಾಗಿರ್ದಿರಲ್ಲ. ನಿಮ್ಮ ಪರಮಾನಂದ ಪ್ರಭಾವ
ಪರಿಣಾಮದಲ್ಲಿ ಅನಂತಕಾಲವಿದ್ದಿರಲ್ಲ. ನಿಮ್ಮ
ಆದ್ಯಂತವ ನೀವೇ ಅರಿವುತ್ತಿದ್ದಿರಲ್ಲಾ. ನಿಮ್ಮ ನಿಜ
ಭಾವವ ನೀವೇ ಬಲ್ಲಿರಿ ಕೂಡಲ ಚನ್ನಸಂಗಮ
ದೇವಾ.

– ಚನ್ನಬಸವಣ್ಣ

SELF - EXISTENT

Generally, every creation is first 'willed' and designed by the creator. This vast world set in time and space, regulated by laws and rules is the Divine - Willed-Creation. The Divine Being in the beginning wills to create and then the creation follows. But He himself is not subject to this act of creation. He is self - existent. He rests in his own blissful existence for eternity. His nature, He alone knows. His glory, He alone enjoys. .

ಅರಿದೆನೆಂದಡೆ ಅರಿಯಬಾರದು ನೋಡಾ! ಘನಕ್ಕೆ ಘನ ತಾನೆ ನೋಡಾ! ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನನ ನಿರ್ಣಯವಿಲ್ಲದೆ ಹೋದೆನು.

-ಅಕ್ಕಮಹಾದೇವಿ

INCOMPREHENSIBLE IS THE ABSOLUTE

The cognitive senses and the mental faculty work in the province of matter and give us its knowledge. But the Absolute is the transcendental reality having none of the perceptible attributes. Hence, those external and internal senses in no way help us to comprehend It. It is one indivisible whole. The great emptiness. In no certain terms can we give its description.

ಆಕಾರವಿಲ್ಲ ನಿರಾಕಾರವಿಲ್ಲ, ಅಡಿಯಿಲ್ಲ
ಅಂತರವಿಲ್ಲ, ಎಡನಿಲ್ಲ ಬಲನಿಲ್ಲ, ಹಿಂದಿಲ್ಲ
ಮುಂದಿಲ್ಲ, ಒಳಗಿಲ್ಲ ಹೊರಗಿಲ್ಲ, ಈರೇಳರಲ್ಲಿಲ್ಲ
ಮಧ್ಯದಲ್ಲಿಲ್ಲ, ಮತ್ತೆಲ್ಲಿಹುದು? ಎರಡಳಿದು
ಒಂದಿಲ್ಲದೆ ನಿರಾಳದಲ್ಲಿಹುದು ಎಂದನಯ್ಯಾ ಕಾಡಿ
ನೊಳಗಾದ ಶಂಕರಪ್ರಿಯ ಚೆನ್ನಕದಂಬಲಿಂಗ
ನಿರ್ಮಾಯ ಪ್ರಭುವೆ.

– ಕಾಡಸಿದ್ಧೇಶ್ವರ

ALL ABOUT THE ABSOLUTE

Like body the Absolute has no physical form (आकार) like the mind it has no non - physical features(निराकार). For it, there is no earth, no heaven. (अडि,अंतर) It never gets entangled in the material dimensions as left and right, north, and south. (एड, बल)) It has no past, and no future. (हिद्दे, मुद्दे) Being indivisible It is neither inside nor outside of anything. (ओळगे, होरगे) It is not cofined to the planetary worlds or to the inter galactic empty regions.(ईरेळु, गाढ्य) The relative concepts of subject and object fade out into It. (एरडु) The sense of cosmic I also flickers to its death. (ओद्दे इल्लादे) In its mysterious voidness the Absolute lives on; It exists in timeless eternity.

ಭೂಮಿಯೊಳಗಿಲ್ಲ ಆಕಾಶದೊಳಗಿಲ್ಲ ಚತುರ್ದಶ ಭುವನದೊಳಗಿಲ್ಲ. ಏನೆಂದರಿಯರು ಏಂತೆಂದರಿಯರು. ಹೇಳಿರಯ್ಯ! ಕೃತಯುಗದಂದಿನ ಮಾತು ಬೇಡ. ಗೋಹೇಶ್ವರ ಅಂದೂ ಇಲ್ಲ, ಇಂದೂ ಇಲ್ಲ.

- ಪ್ರಭುದೇವರು

NO ONE WILL FIND HIM ON THE EARTH OR IN THE HEAVEN

Go any where on the Earth, to the top of mountains, to the boundless oceans, down the valleys or into the forests you will not find therein God, the Divine Substance. If you like, you may soar to the skies and zoom about among the innumerable milky-ways you will not chance upon Him. Try a search in different worlds and spheres, you will fail to discover Him. Why? Because, He has none of the earthly or etherial qualities. What is He? How is He? Nobody knows. The Ancients believed that, He was in the heaven and He visited the earth. But forget even those beliefs. Whether you are in the past or in the present you would

not experience Him on the material plane. Forget the time, dismiss the thoughts of space, get over the worldly feelings, then this Divine Substance reveals itself unto you.

ಶೂನ್ಯ ನಿಶೂನ್ಯವಿಲ್ಲದಂದು, ಬ್ರಹ್ಮವಿಷ್ಣು
ಮಹೇಶ್ವರರಿಲ್ಲದಂದು, ಹದಿನಾಲ್ಕು ಭುವನ
ದಿಗ್ವಳಯವಿಲ್ಲದಂದು, ಕೂಡಲಚೆನ್ನಸಂಗನೆಂಬ
ಹೆಸರು ಮುನ್ನಿಲ್ಲದಂದು.

– ಚನ್ನಬಸವಣ್ಣ

BEYOND THE VOID

The individual soul is devoid of any perceptible form, in this sense, it is the 'void' filling the body and mind. On the other hand, there is the Cosmic soul, illimitable in size, in-comprehensible in nature. This is the Greater void. Both these Voids simply evaporate into the 'Absoulte Void'. The Ultimate Truth.' Gods and Goddesses, worlds and regions, and different dimensions of existence black hole themselves into It. It is It, and not at all nameable.

ಘನಗಂಭೀರ ಮಹಾವಾರುಧಿಯಲ್ಲಿ ನೊರೆ ತೆರೆ ಬುದ್ಬುದ ಫೇನ ತರಂಗಗಳು ತೋರಿತ್ತಲ್ಲಾ ಎಂದಡೆ, ಅವು ಬೇರಾಗಬಲ್ಲವೆ? ಪರಶಿವನೆಂಬ ಅಂಬುಧಿಯಲ್ಲಿ ಸಕಲ ಬ್ರಹ್ಮಾಂಡಗಳಾದವಲ್ಲದೆ ಬೇರಾಗಬಲ್ಲವೆ? ಇದ ಬೇರೆಂಬ ಅರಿಮರುಳರ ನಾನೇನೆಂಬೆ? ವಿಶ್ವವ ತಿಳಿದು ನೋಡಲು ಚಿಮ್ಮಲಿಗೆಯ ಚೆನ್ನರಾಮನೆಂಬ ಲಿಂಗವು ತಾನೆ.

– ಚಂದಿಮರಸ

MYSTICAL EXPERIENCE THAT CANNOT BE PUT INTO WORDS

Behold this universe! Here, the space extends boundlessly. Billions of starry oceans are whirling away at a tremendous speed. Even the rays can not reach to the ends of this universe. This Universe has its source in the matter primordial, the 'Super Atom' wherein, before the creation began all the forces, matter and time - space - were squeezed into the indivisible whole. And this Super Atom derives its existence from the ultimate Truth behind it. This Truth is the profound Unity, the immaterial Absolute.

Get into Its consciousness; all the 'Individual- limitations' fall out and off. There, the saint experiences the boundless bliss and

endless existence. Being one with the Divine--Shine he remains perfectly silent within. He fails to find words to express his mystical experience.

ನೆನೆ ನೆನೆ ಎಂದರೆ ನಾನಿನ್ನೇನ ನೆನೆವೆನಯ್ಯಾ?
ಎನ್ನ ಕಾಯವೇ ಕೈಲಾಸವಾಯಿತ್ತು; ಮನ
ಲಿಂಗವಾಯಿತ್ತು; ತನು ಸಜ್ಜೆಯಾಯಿತ್ತು.
ನೆನೆವೆಡೆ ದೇವನುಂಟೆ? ನೋಡುವಡೆ ಭಕ್ತರುಂಟೆ?
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವು ಬೆರೆಸಿ ಸಮಧಾತುವಾದ
ಬಳಿಕ ನೆನೆಯಲಿಲ್ಲ ಕಾಣಾ ಸಿದ್ಧರಾಮಯ್ಯ.

– ಪ್ರಭುದೇವರು

THERE IS NO GOD FOR THE MIND TO THINK OF

Of course, God is to be repeatedly remembered. But how can this be possible once the seeker gets the cosmic vision? He begins seeing the Divine presence, in every atom and starry ocean. He looks upon the body as heaven, the mind as heavenly Lord, and the heart as His seat. Unless God is confined to a 'form' outside the senses, the eye cannot see Him, the mind cannot cognize Him. There is no more an objective God. The dichotomy of subject and object has vanished.

ಕಣ್ಣು ತನ್ನ ಕಾಣಲರಿಯದಂತೆ, ಹಣ್ಣು ತನ್ನ
ರುಚಿಯ ತಾನರಿಯದಂತೆ, ಉರಿ ತನ್ನುಷ್ಣವ
ತಾನರಿಯದಂತೆ, ಬಯಲು ತನ್ನ ತೆರಪ ತಾನರಿಯ
ದಂತೆ, ಲಿಂಗೈಕ್ಯ ತನ್ನೊಳಗಣ ಲಿಂಗವ ತಾನರಿಯ
ದಂತೆ, ನಾ ಸತ್ತೆನೆಂಬ ಹೆಣವಿಲ್ಲವಾಗಿ, ತನ್ನ
ಮರೆದು ಲಿಂಗವ ಮರೆದ ಲಿಂಗೈಕ್ಯನು ಸೌರಾಷ್ಟ್ರ
ಸೋಮೇಶ್ವರನಲ್ಲಿ ಅನುಭಾವವ ಮಾಡಲಿಲ್ಲ.
ನುಡಿದು ಹೇಳಲಿಲ್ಲ ನಡೆದು ತೋರಲಿಲ್ಲ.

- ಆದಯ್ಯ

THE ABSOLUTE IS ABSOLUTE, NOTHING CAN EXPRESS IT

The eye can see the world, but itself it cannot. Every being relishes the grape, but no grape has ever enjoyed its own sweetness. The fire gives warmth to all, but of this warmth it has no knowledge. The space provides room for trillion trillion suns, but it is unaware of this. The same is quite true of the saint; he merges himself into the Divine Existence and no more knows about it. In him there stirs neither the feeling of I nor hence, the feeling of the Divine Being. The triad of experience (The experiencer, the experiencing, and the experienced) collapses like a lonely cloud in the winter sky, it vanishes into the blue - Deep. Only the 'Nothing' remains. And it cannot be

put into words and it cannot be expressed in life.

ಕಾಯ ಮುನ್ನವೋ, ಕಾಯದಲ್ಲಿಪ್ಪ ಮನ ಮುನ್ನವೋ? ಮನ ಮುನ್ನವೋ, ಮನದಲ್ಲಿಪ್ಪ ಚೈತನ್ಯ ಮುನ್ನವೋ? ಚೈತನ್ಯಾತ್ಮಕ ಮಾಯೆ ಮುನ್ನವೋ? ಅವು ಮುನ್ನವಲ್ಲ ಮುನ್ನವಲ್ಲ. ನಿನ್ನ ನಿರಾಳ ನಿಜದ ನಿರ್ವಯಲಿನ ಶೂನ್ಯಾ ಶೂನ್ಯವೇ ಮುನ್ನ ನೋಡಾ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.

– ಸಿದ್ಧರಾಮೇಶ್ವರ

THE OCEAN OF VOID

We have the physical body, made of gross elements. Within it we find the Mind, the seat of feelings and perceptions. We need not equate the mind with the working of the brain, it has its own independant existence. Within this mind is the Life-Force (चैतन्य) which provides working energy for the body - mind - mechanism. Pervading the life -force there exists the creative Cosmic - Force.(माये) Which is there from Eternity? None of course. Every thing is a later manifestation. In the beginning, when time also had not begun to flow, when the space had not yet started to expand & when the cosmic - matter - force had not made its appearance there existed the Absolute, Pure and formless. The endless ocean of void.

ತರುಗಳ ಮುರಿದು ಗಗನಕ್ಕೀಡಾಡುವ ಅನಿಲ ರೂಪೋ ನಿರೂಪೋ? ಬಲ್ಲರೆ ನೀವು ಹೇಳಿಭೋ! ಗಜಸಿಂಹಶಾರ್ದೂಲವೆಂಬ ಅಧಿಕ ಮೃಗಂಗಳ ಮುರಿದೊತ್ತಿ ಕೆಡಹುತ್ತಿಪ್ಪ ವ್ಯಾಧ ರೂಪೋ ನಿರೂಪೋ? ಬಲ್ಲರೆ ನೀವು ಹೇಳಿಭೋ! ಕಾಣಲೀಯದೆ ಕೇಳಲೀಯದೆ ಅವಧಾನಂಗಳ ಕೆಡಿಸುತ್ತಿಪ್ಪ ನಿದ್ರೆ ರೂಪೋ ನಿರೂಪೋ? ಬಲ್ಲರೆ ನೀವು ಹೇಳಿಭೋ! (ಇಂತೀ ಆಳಿನಾಳ) ಕೀಳಾಳಿನ ಅಂತ: ಸ್ಥವನಾರಿಗೂ ಅರಿಯಬಾರದು.

THE ABSOLUTE IS INCOMPREHENSIBLE

The wind breaks apart even the huge trees and flings them into the sky. The Death knocks down within no time the largest and mightiest animals as whales, tuskers and lions. The sleep blacks out the entire sensing mechanism within a moment. Though these three are such mighty things, do they have form? can we see them? No! Especially death and sleep are wholly invisible to any of our senses internal or external. When we fail to make out the nature of even these inconsiderable servants of God, what about - knowing God himself? The beginningless beginning of all? Before the creation of the objective world and before the beginning of the matter the Absolute was ever existent,

ಅನಾದಿ ಮೂಲದೊಡೆಯನ ಬಲ್ಲೆನೆಂಬ ಪರಿ ಇನ್ನೆಂತೋ? ರೂಪೆಂದಡೆ ಶಬ್ದ, ನಿರೂಪೆಂದಡೆ ಶೂನ್ಯ. ಈ ಎರಡರ ಆದಿಯಿಂದತ್ತತ್ತ ಕಾಣಾ (ಎನ್ನ) ತಂದೆ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನ ಲಿಂಗವು ಗುರುಕರುಣವುಳ್ಳವರಿಗಲ್ಲದೆ ಅರಿಯಬಾರದು.

– ಸಿದ್ಧರಾಮೇಶ್ವರ

we can not realize It by any means except by the spiritual master's blessings.

ನಾದದ ಬಲದಿಂದ ವೇದಂಗಳಾದವಲ್ಲದೆ, ವೇದ ಸ್ವಯಂಭುವಲ್ಲ, ನಿಲ್ಲು. ಮಾತಿನಬಲದಿಂದ ಶಾಸ್ತ್ರಂಗಳಾದುವಲ್ಲದೆ, ಶಾಸ್ತ್ರ ಸ್ವಯಂಭುವಲ್ಲ, ನಿಲ್ಲು. ಪಾಷಾಣದ ಬಲದಿಂದ ಸಮಯಂಗಳಾದವ ಲ್ಲದೆ ಸಮಯ ಸ್ವಯಂಭುವಲ್ಲ, ನಿಲ್ಲು. ಇಂತೀ ಮಾತಿನ ಬಣಬೆಯ ಮುಂತಿಟ್ಟುಕೊಂಡು ಆತನ ಕಂಡೆಹೆನೆಂದರೆ, ಆತನತ್ಯತಿಷ್ಟದ್ದಶಾಂಗುಲ, ಆತ ನೆಂತು ಸಿಲುಕುವನೆಂದಾತ ನಂಬಿಗಚೌಡಯ್ಯ.

– ಅಂಬಿಗರ ಚೌಡಯ್ಯ

SCRIPTURES ARE HELPLESS TO LEAD US INTO THE ABSOLUTE

Vedas are the products of the poetic heart, philosophical scriptures are the capital gains of reasoning. And theistic sects (मत)are the outcomc of sculptors' visions carved in stones. None of these is self - created. They (Vedas, philosophical treaties and secterian holy books) are only words reflecting the golden dreams and inventions of the fanciful mind. How can they be helpful in our spiritual journey? How can they lead us into the domain of Divine Truth? The Truth lies far beyond the material Dimensions.

ಎಲ್ಲೆಲ್ಲಿ ನೋಡಿದಡಲ್ಲಲ್ಲಿ ನೀನೇ ದೇವಾ.
ಪಿಂಡಾಂಡಂಗಳೊಳಗೆಲ್ಲ ನೀನೇ ದೇವಾ.
ಮಹದಾಕಾಶ ರೂಪನಿರೂಪಾಧಿಕ ಪರಂಜ್ಯೋತಿ
ನೀನೇ ದೇವಾ. ಉಪಮಾತೀತ ವಾಙ್ಮನಕ್ಕಗೋ
ಚರ ನೀನೆ ದೇವಾ. ಸ್ವಾನುಭೂತಿ ಸ್ವರೂಪ ಶರಣ
ಜನ ಮನೋವಲ್ಲಭ ನೀನೆ ದೇವಾ ನಿಜಗುರು
ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರಾ.

-ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ

GOD IS PRESENT EVERYWHERE

God is not confined to any one region or place in particular. Send your mind and eyes to any extent, even to the horizon of the visible universe, they will fail to light upon Him. He is in the body, big or small. He is in the sky, matter-filled or empty. He is the spiritual sky un-conditioned, he is the immense light of supreme consciousness. Nothing stands in comparison with Him. Words cannot hold Him in their ambit. Mind, if tries to encompass Him, does never succeed. Only the saints, within their tranquilled mind feel His hallow of existence. And he blesses them with His holy presence.

ಊರೊಳಗಣ ಬಯಲು ಊರ ಹೊರಗಣ ಬಯ
ಲೆಂದುಂಟೆ? ಊರೊಳಗೆ ಬ್ರಾಹ್ಮಣ ಬಯಲು,
ಊರ ಹೊರಗೆ ಹೊಲೆಯ ಬಯಲೆಂದುಂಟೆ? ಎಲ್ಲ
ನೋಡಿದರೆ ಬಯಲೊಂದೆ. ಭಿತ್ತಿಯಿಂದ ಒಳಗೊರ
ಗೆಂಬ ನಾನುವೈಸೆ ಎಲ್ಲಿ ನೋಡಿದರೆ, ಕರೆದರೆ ಓ
ಎಂದಾತನೇ ಬಿಡಾಡಿ.

– ಬೊಂತಾದೇವಿ

GOD IS THE SAME ALL-WHERE

Generally we speak of the city - space and slum - space, of holy space in temples and unholy space in kennels. Really, this division is very artificial, and it is due to the walls. The space as such is indivisible, in - defiable, and in-Finite. Get to any galaxy, you find the same space perfectly immaculate. In this aspect, God is no different from it. He is one. Existing every where. It sounds very foolish to say of Him as Indian, Chinese, or American, god: There is no Hindu God, Christian God or Muslim God, either; search Him here or anywhere, you find Him surely!

ಕಲ್ಲೊಳಗಣ ಕಿಚ್ಚು ಉರಿಯಬಲ್ಲುದೆ?
ಬೀಜದೊಳಗಣ ವೃಕ್ಷ ಉಲಿಯಬಲ್ಲುದೇ?
ತೋರಲಿಲ್ಲಾಗಿ ಬೀರಲಿಲ್ಲಾರಿಗೆಯೂ
ಗುಹೇಶ್ವರಾ ನಿಮ್ಮ ನಿಲವ ಅನುಭವಿಸುವಿ ಬಲ್ಲ.

– ಪ್ರಭುದೇವರು

GOD IS HIDDEN WITHIN

Matter is the condensation of energy. Even a spoonful of ash can keep thousands of fans whirling for years. If it is made to explode, big cities as well become totally destroyed within moments. To all appearance the matter looks very dead, but tremendous energy lies hidden. Now, here is another analogy, the seed. It is very small. Break it open, you see nothing of much significance. But within it there stays in hiding an enormously large tree with all its branches, millions of leaves, flowers and fruits.

Even so, in the living bodies and in this material world there dwells the Brahman, however our eyes cannot detect Him; our mind cannot reveal Him. Only the wise one whose

mind is silenced and who revels within his own self is blessed with Brahma -vision.

ಧರಣಿಯ ಪಸರಿಸಿ ಉರಗನ ಅಡಿಯಿಟ್ಟು,
ಶರಧಿ ಏಳಕ್ಕೆ ಎರೆದನು ಒಕ್ಕುಡಿತೆ ಉದಕವ.
ಹರಿಯಜಸುರರಿಗೆ ಪರಿಪರಿಯ ಲೋಕವ
ಕೊಟ್ಟು ಅರಿಯದಂತಿರ್ದ ಕಾಣಾ ರಾಮನಾಥಾ.

-ದೇವರ ದಾಸಿಮಯ್ಯ

ALL THIS UNIVERSE IS DIVINE WORKING!

In the beginning this universe was nearly Nothing. There was no time, no space, and no matter. Singularity is the word Stephen Hawking, the greatest scientist of these days, uses to indicate this 'cosmic state'. There the Great Divine Being, the non-material spiritual Entity alone, existed. A moment came, the Divine Being, with a big bang, spread out the matter in space and time.(ಧರಣಿಯ ಪಸರಿಸಿ)

To hold this matter together He released the gravitation force along with the strong, weak and electromagnetic forces. (ಉರಗನನ್ನು ಪ್ರಥಿಯ ಆಡಿಯಿಟ್ಟ) Later he filled all the planetic low-lands with water, thus are formed the oceans, wherein, life began its evolution. He constructed different worlds and put

them under the governance of gods and goddesses, of men and mammals. Inspite of all these doings, God (Divine Being) choose to remain unseen, and unknown to man, the most intelligent being.

ಹಲವು ತೃಣಕಾಷ್ಟಗಳಲ್ಲಿ ಅಗ್ನಿ ಬೆರೆದಿರ್ದಂತೆ
ಹಲವು ಘಟಜಲದಲ್ಲಿ ಸೂರ್ಯ ಬಿಂಬಿಸುತಿ
ರ್ದಂತೆ ಇದ್ದನಯ್ಯ ಶಿವನು. ಸಕಲ ಜೀವರ ಹೃದ
ಯದಲ್ಲಿ ಬೆರಸಿಯೂ ಬೆರಸದಂತಿಪ್ಪನಯ್ಯಾ ನಮ್ಮ
ನಿಜಗುರು ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರನು.

– ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ

GOD IS IMMANENT IN A WAY

The fire is energy in general. It holds the atoms together; it keeps the suns alive; it shines across the boundless space. Behind every movement, and every change it is invariably found. In this straw, in these twigs, leaves and trees this dwells unseen and usually un-felt. Like it, God (The principle of cosmic consciousness) is seated in all bodies; but we do not see him.

The water- filled - vessels, may be innumerable, but all of them, reflect the same sun. But the sizes of those vessels, colours of the water in no way affect the sun. So also is God. He has made every mind his mansion, but none of the mind changes affects Him. Millions of organisms, both simple and complicated, are

evolved in this terrestrial sphere. All of them contain un -exceptionally the divine element, the element of conscious - existence. This means God resides in them. But he does not get imprisoned within them. He is free. Absolutely pure. In -comprehensibly subtle.

ನಿರ್ಗುಣ ಮಹಾದೇವನೆಂದ ಬಳಿಕ
ಗುಣಹೀನನಲ್ಲವೆ? ಸಗುಣನವನು ತನ್ನರಿವಿಗೆ;
ನಿರ್ಗುಣನವನು ಜಗಜ್ಜೀವಿಗಳಿಗೆ. ಅರಿದಡೆ
ನಿರ್ಗುಣನಲ್ಲ, ಸಗುಣ ಗುಣಾಗ್ರಗಣ್ಯ ನೋಡಾ
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.

- ಸಿದ್ಧರಾಮೇಶ್ವರ

GOD IS WITH QUALITIES & WITHOUT QUALITIES

The great God is said to be without qualities, but this does not mean and should not mean he is devoid of divine characteristics also. He is eternal, infinite, and all - knowing. He is conscious of his glories and greatness. However, people at large are blind to these Divine virtues. Their mind is ignorance - covered, their intelligence is bound to the sense-sphere. Therefore, to them God is simply 'Nothing'.(निर्गुण) By removing the worldly thoughts and feelings if we enter into tranquillity and climb on to the top of the ladder of consciousness we come face to face with the Lord, we experience His cosmic virtues, we feel His blissful and eternal Being, we find him to be the ocean of holy virtues.

ಸಕಲವಿಸ್ತಾರದ ರೂಹು ನಿಮ್ಮೊಳಡಗಿರ್ಪುದು?
(ನೀವು) ಎನ್ನ ಮನದಲ್ಲಿ ಅಡಗಿರ್ಪಿರಿ ಅದೆಂತೆಂದಡೆ: ಕರಿ ಕನ್ನಡಿಯೊಳಡಗಿರ್ಪಂತೆ ನೀವು ಭಕ್ತಜನ ಮನೋವಲ್ಲಭನಾದ ಕಾರಣ ಎನ್ನ ಮನದ ಕೊನೆಯಲ್ಲಿ ಅಡಗಿರ್ಪಿರಯ್ಯಾ ಅಖಂಡೇಶ್ವರಾ.

– ಪಣ್ಣೈಸ್ವಾಮಿ

HOLY MIND HOLDS GOD

Very wide is this universe with its billions of starry oceans and blackholes. Its space-time-matter structure is ever increasing. Never theless, it is impermanent, it is born with time and ends with time. Hence, it needs for its existence a shelter, and this shelter is the God. It all exists in Him. How? As a sound exists in the infinite silence.

And just imagine, such a great God get imprisoned in the mind of a devotee! How? As an elephant in a small mirror, As the sun in a small lake, God is the lord of the mind filled with the divine love. Mind reaches its height in meditation, therein we find God in His full effulgence.

ಆಕಾಶದಲ್ಲಿ ತೋರಿದ ಇಂದ್ರಚಾಪವಡಗುವದಕ್ಕೆ ಆಕಾಶವೇ ಆಶ್ರಯವಲ್ಲದೆ ಬೇರೆ ಮತ್ತೆ ಆಶ್ರಯವುಂಟೇ ಅಯ್ಯ? ಗಾಳಿಯಲ್ಲಿ ತೋರಿದ ಸುಳಿಗಾಳಿಯಡಗುವುದಕ್ಕೆ ಗಾಳಿಯೇ ಆಶ್ರಯವಲ್ಲದೆ ಬೇರೆ ಮತ್ತೆ ಆಶ್ರಯವುಂಟೇ ಅಯ್ಯ? ಅಗ್ನಿಯಲ್ಲಿ ತೋರಿದ ಕಿಡಿಗಳು ಅಡಗುವದಕ್ಕೆ ಅಗ್ನಿಯೇ ಆಶ್ರಯವಲ್ಲದೆ ಬೇರೆ ಮತ್ತೆ ಆಶ್ರಯವುಂಟೇ ಅಯ್ಯ? (ಸಮುದ್ರದಲ್ಲಿ ತೋರಿದ ನೊರೆತೆರೆ ತುಂತುರ್ವನಿ ಅಡಗುವದಕ್ಕೆ ಆ ಸಮುದ್ರವೇ ಆಶ್ರಯವಲ್ಲದೆ ಮತ್ತೆ ಬೇರೆ ಆಶ್ರಯವುಂಟೇ ಅಯ್ಯ?) ಆದಿ ಅನಾದಿಯಿಂದ

- ABODE OF THE SAINTS IS GOD

Rainbows are the eye-filling wonders of the nature, for them sky is the abode. In tropical zones cool breezes are very delightful experiences, for them air is the abode. Hit on the red hot iron, tiny sparks fly out in thousands, for them fire is the abode. Millions of waves, sprayed out droplets, foam and bubbles make an aesthetic sight to see, for them water is the abode. Just so, for the saints who ever live in consciousness of the Truth (God), God himself is the Abode. Where is this abode, the God? He is beyond this manifest world which has a beginning and beyond the primordial matter which has no beginning.

ತತ್ತ್ವಾದ ಪರವಸ್ತುವಿನಲ್ಲಿ ರೂಪಿಸಿ ತೋರಿದ
ನಿಜೈಕ್ಯನಡಗುವುದಕ್ಕೆ ಆ ಪರವಸ್ತುವೇ ಆಶ್ರಯವಲ್ಲದೆ
ಬೇರೆ ಮತ್ತೆ ಆಶ್ರಯವುಂಟೇ ಅಖಂಡೇಶ್ವರಾ.

-ಷಣ್ಮುಖಸ್ವಾಮಿ

ಆದಿ=The world. It has a beginning, about a few billion years before, it was almost nothing.
ಅನಾದಿ = The primordial matter that has no beginning as such.

ಆದಿ ಅನಾದಿ ಒಂದಾದಂದು, ಸೂರ್ಯಚಂದ್ರ
ರೊಂದಾದಂದು ಧರೆಯಾಕಾಶ ಒಂದಾದಂದು
ಗೋಹೇಶ್ವರಲಿಂಗ ನಿರಾಳನು.

-ಪ್ರಭುದೇವರು

COSMIC CAUSE AND EFFECT WERE ONE WITH HIM!

This is an elemental Universe, it is very vast, massive and active. Motion in space, and change in structure are its essential characteristics. They irrefutably suggest that this Universe must have begun sometime in the past. Hence it is Adi, the created, the effect. This effect presupposes the existence of its great cause- the primordial - Matter, the uncreated, the Anadi.

In the Absolute Divine there is neither the cause nor the effect, both of them were one with Him. The suns and stars, the Earth and Heaven - every duality does merge into Him. He is the lone immaculate Reality. Nothing else stands apart from Him.

ಕುರುಹುಂಟೆ ಮರುಳೆ ಲಿಂಗಕ್ಕೆ? ತೆರಹುಂಟೆ ಮರುಳೆ ಲಿಂಗಕ್ಕೆ? ಎಲ್ಲೆಡೆಯೊಳು ಪರಿಪೂರ್ಣವಾದ ಪರಾತ್ಪರ ಲಿಂಗದ ನಿಲವನರಿಯದೆ ಹುಸಿಯನೇ ಕಲ್ಪಿಸಿ, ಹುಸಿಯನೇ ಪೂಜಿಸಿ, ಹುಸಿಯ ಫಲಪದವನುಂಡು ಹುಸಿಯಾಗಿ ಹೋದವರ ಕಂಡು ನಗುತಿರ್ದನಯ್ಯಾ ನಮ್ಮ ಅಖಂಡೇಶ್ವರ.

–ಷಣ್ಮುಖಸ್ವಾಮಿ

NOTHING BINDS HIM

God is the ultimate source of all matter and energy in the world. The space - time- bound - universe fades in from Him, and later totally fades out into Him. Being devoid of all kinds of dimensions, no material figure can convey an impression of Him. No space can hold Him in its arms.

He is an immaterial, spiritual substance; He runs through every living and non - living existence. He fills the space and time and goes beyond them. He is greater than the great, the master of the primordial cause (the prakriti, matter). Without knowing His true nature, people give him varied false names and forms, they worship Him in different images and, thereof, they expect to get illusory rewards.

Millions of people, thus have wasted their lives being misled by their own fanciful imagination. At this foolishness of man God smiles in his perfect silence.

ದ್ರವ್ಯ ನೀನು, ದ್ರವ್ಯಾರ್ಥಿ ನೀನು; ಪದ ನೀನು, ಪದಾರ್ಥ ನೀನು; ಸಕಲ ನೀನು, ನಿಷ್ಕಲ ನೀನು; ಸಕಲ ನಿಷ್ಕಲಾತ್ಮಕ ಪರಿಪೂರ್ಣ ಶಿವನಲ್ಲದೆ ಅನ್ಯ ಭಿನ್ನ ಭಾವನೆಯುಂಟೆ? ಸಕಲ ನಿಷ್ಕಲ ತತ್ವಂಗಳು ನಿಮ್ಮೊಳಗೆ ಸಾಮರಸ್ಯ ಭಾವವ ನೈದಿಹೆವೆಂದು ತಮ್ಮ ತಮ್ಮ ಅಂಗದ ಮೇಲೆ (ಸರ್ವ ಪದಾರ್ಥಂಗಳ ಹೆಸರಿಟ್ಟು ಹೊತ್ತುಕೊಂಡಿದ್ದಾವೆ ನೋಡಾ. ಅದೆಂತೆಂದಡೆ: '' ದ್ರವ್ಯಾರ್ಥಂ ಚ ಮಹಾದೇವೋ ದ್ರವ್ಯರೂಪೋ ಮಹೇಶ್ವರ: ಇತಿ ಮೇ ಭೇಧನಂ ನಾಸ್ತಿ: ಸರ್ವರೂಪಸ್ಸದಾಶಿವ'' ಎಂದುದಾಗಿ, ನಾದ ನೀನು, ಬಿಂದು ನೀನು, ಕಳೆ ನೀನು, ಕಳಾತೀತ ನೀನು ಗುಹೇಶ್ವರಾ.

-ಪ್ರಭುದೇವರು

REALLY NOTHING IS NON-GOD

God is the totality of existence, He makes the existential warp and woof of the entire universe with all its contents. As this world of stars and galaxies is the making of the primal force (the grand unified force), so is this cosmos the great manifestation of the Divine. Hence, everything is He himself.

Sense objects and their enjoyers, words and their meanings, gross things(सकल)and the subtle ones(निष्कल) -all are His shapes. Elemental bodies and the life working through them (सकल)the individual selves and the cosmic soul(निष्कल) are not different from Him. His glories have no end; take any object in the world, it bears His mark. It unexceptionally reflects His presence. Great

saints confirm this truth invariably.

The perceptible world, (कळा)its great primordial cause, (बिंदु)and the Divine will (नाद)are His comprehensible features. And within Himself, He is transcendental. (कळातीत)No intelligence can see into Him.

ಅಮೌಲ್ಯನು ಅಪ್ರಮಾಣನು ಅಗೋಚರ
ಲಿಂಗವು, ಆದಿಮಧ್ಯಾಂತವಿಲ್ಲದ ಲಿಂಗವು, ಸ್ವತಂತ್ರ
ಲಿಂಗವು, ನಿತ್ಯ ನಿರ್ಮಳ ಲಿಂಗವು, ಅಯೋನಿ
ಸಂಭವನಯ್ಯಾ ನಮ್ಮ ಕೂಡಲ ಸಂಗಮದೇವ.

-ಬಸವೇಶ್ವರ

INCOMPREHENSIBLE NATURE OF GOD

From the atoms to the galaxies, everything in this universe is subject to evaluation. We set things side by side, compare them in different aspects and then set a relative value upon them. On the other hand, God defies all kinds of comparisons. He is the Absolute truth, non-relative in nature. you cannot pass a judgement upon his comparative value. He is simply in-valuable! He is in commensurably great. His greatness comes from his own being.(आत्मौल्य)

We infer the existence of fire in the remote hills on seeing the rising smoke, our deduction is safely based on the ²-invariable concommittance between them (smoke & fire). The whole material world can be brought

in to the range of inference, the powerful source of knowledge. But in the Divine domain this method of deduction becomes helpless, because directly God does not enter into causal relations with any of the things. When we say God causes the world, we simply mean that His presence is inevitable for the universal creation.(अप्रमाण))

This material world is for ears, eyes and mind. But, God is not. The ear finds no sound in Him, the eye encounters neither shape nor colour, and the mind discovers in His being neither feelings nor thoughts. He is perfectly imperceptible!(अगोचर)

God can not be set within the framework of space-time. Being a transcendental reality, He has no beginning, no temporal living and no death! He is Absolute and Infinite. He is

self existent. The holiest of the holy, He is never affected by time. He is not born from a female body; none the less, He reveals his-self in our heart filled with tranquility.

ಬಯಲ ಬಣ್ಣವ ಮಾಡಿ ಸ್ವಯವ ನಿಲವ
ಮಾಡಿ ಸುಳಿದಾತನ ಬೆಡಗ ಬಲ್ಲವರಾರೈ
ರಾಮನಾಥ.

– ದೇವರ ದಾಸಿಮಯ್ಯ

GOD MADE THE BODY OUT OF NOTHING

"Matter may be regarded as being costituted by the regions of space, in which the field is extremely intense" (Einstein). Matter is nothing but extremely concentrated energy. And what is this energy? In its ultimate form it is a 'false vacuum' 'to use the scientist's word. It permeates the space. In a sense both of them are inseperable. They are non - solid. Thus, in the last analysis everything material is non- substantial. Hills and valleys, lands & seas, planets and stars are all creations of the 'quantum fields, false vacuums'.

Hence a mystic saint says: This human body is wonderful and beautiful. God made it out of the vacuum. And, into it He breathed life, into it He lighted the lamp of consciousness.

Wonder of wonders, again, He made that consciousness his glorious dwelling. He rests there in his beauty of eternal silence. Nobody knows this truth except the mystics!

ಬೀಜ - ವೃಕ್ಷದಂತೆ ನೀನಿಪ್ಪೆಯಯ್ಯಾ; ನಿರಾಕಾ
ರವೇ ಮೂರ್ತಿಯಾಗಿ, ಮೂರ್ತಿಯೇ ನಿರಾಕಾರ
ವಾಗಿ. ಇವೆಲ್ಲವನತಿಗಳಿದು ಬಯಲಾಗಿಪ್ಪೆ ಎನ್ನ
ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ದೇವಾ.

- ಸಿದ್ಧರಾಮೇಶ್ವರ

THE ABSOLUTE, THE EGOLESS INFINITY

The seed, and the tree that grows of it are the two states of the same substance. Seed is the implicit form of that substance, while the tree is its explicit form. The tree is potentially contained in the seed, and the seed is manifest as the tree. The same relation is between the un-manifest Divine Being (निराकार, परशिव)and the manifest Divine Being. (साकार, मूर्ति, शरण, ब्रह्म)The first is the cosmic Existence-Consciousness, the second is the cosmic Divinity who creates the universe and governs. They are not different at all. They are like the energy in itself and the energy-in-action!

But, both of these are comprehensible. When we shed off our comprehending

intelligence we land ourselves in the incomprehensible Absolute. (परब्रह्म, सर्वशून्य, निरालंब)Therein we find no trace of the cosmic Being (Cosmic Divinity) and the individual soul.It is the 'Perfect Emptiness' 'Egoless Infinity!'

ನಿಮ್ಮ ತೇಜವ ನೋಡಲೆಂದ ಹೆರಸಾರಿ ನೋಡುತ್ತಿರಲು, ಶತಕೋಟಿ ಸೂರ್ಯರು ಮೂಡಿದಂತೆ ಇರ್ದುದಯ್ಯಾ. ಮಿಂಚಿನ ಬಳ್ಳಿಯ ಸಂಚವ ಕಂಡರೆ, ಎನಗಿದು ಸೋಜಿಗವಾಯಿತ್ತು! ಗೋಹೇಶ್ವರಾ, ನೀನು ಜ್ಯೋತಿರ್ಲಿಂಗವಾದಡೆ ಉಪಮಿಸಿ ನೋಡಬಲ್ಲವರಿಲ್ಲವಯ್ಯಾ.

- ಪ್ರಭುದೇವರು

DIVINE EFFULGENCE

How splendid is the Divine lustre of consciousness! Closely, (Meditatively) behold on Him; you see the brilliancy of a billion suns. An ocean of lightenings. The God's effulgence takes our breath away. Nothing like it in the entire Universe!.

ಇಂತೆಂದ ಭೂಮಿಯ, ಇಂತೆಂದ ಗಗನವ,
ಇಂತೆಂದ ಸಪ್ತಸಾಗರವ, ಇಂತೀ ಲೋಕದೊಳಗೆ
ತಿಂಥಿಣಿಯಾಗಿಪ್ಪ ಅಚಿಂತ್ಯನನಾರು ಬಲ್ಲರೈ ರಾಮ
ನಾಥ.

-ದೇವರ ದಾಸಿಮಯ್ಯ

HE FILLS THIS UNIVERSE

How beautiful is our planet with its hills and valleys, plains and forests, deserts and delta, ice-covered Arctic and Antarctic. There are seven vast and deep oceans covering most of the Earth's surface, their water goes into the sky, makes myriads of cloud, pour down heavily and then flow as rivers down towards the majestic main. And there above us is the depthless blue, the infinite space embellished with starry pearls and galactic gems. Really a wonderful universe. The Truth Divine fills it densely. But nobody knows it. To be more precise, It is beyond the reach of the human intelligence.

ಅಣುವಿಂಗೆ ಅಣು, ಮಹತ್ತಿಂಗೆ ಮಹತ್ತಾಗಿ ಎಣೆಸ
ಬಾರದ ಬಹಳ ಬೃಹ್ಮಕ್ಕೆ ಎಣೆ ಯಾವುದು ಹೇಳಾ?
ಅಗಣಿತನಕ್ಷಯ ಸರ್ವಜೀವಮನ: ಪ್ರೇರಕ (ಸರ್ವ
ಗತ) ಸರ್ವಜ್ಞ, ಏಕೋದೇವ ಸಂವಿತ್‌ಪ್ರಕಾಶ
ಪರಮೇಶ್ವರನು ಮನವೆಂಬ ದರ್ಪಣದೊಳಗೆ
ಬಿಂದ್ವಾಕಾಶರೂಪವಾಗಿ ಬೆಳಗಿತೋರುವ ಶಿವನ
ಅಂದವ ತಿಳಿದುನೋಡಿ ಕೂಡಬಲ್ಲಾತನೆ
ಪರ(ಮ) ಶಿವಯೋಗಿ ಆತ(ನೇ) ಜನನಮರಣ
ವಿರಹಿತ, ಆತನೇ
ಸರ್ವಜ್ಞನು, ಆತನೇ ನಿಜಗುರು ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂ
ಗೇಶ್ವರನು ತಾನೆ.

-ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ

BOUNDLESS SUN OF CONSCIOUSNESS

The Brahman is a unique reality, finer than the quarks and leptons, greater than the matrix of the universe. There is no space to measure His dimensions, there is no Time to determine His age. He is the immaterial, infinite existence; Mover of the mind and life. Knower of the within and without. He is the boundless sun of consciousness. He is above and Master of all.

Spiritual discipline, devotion and total surrender make our mind clean as crystal. As it is ego-free and free of cravings, it reflects the Brahman within; we experience Him as the spiritual space well within our comprehension.(बिंदवाकाश) He is graceful, elegant. The Yogi merges him self into Him.

He is now one with the Great Divine Being! (परमशिवयेगि)Birth and death reach him not, the darkness of ignorance encircle him not; He is but God himself.

ಓಂ ಪ್ರಥಮದಲ್ಲಿ ದಿವ್ಯನಿರಾಲಂಬಮೂರ್ತಿ
ಜಗಹಿತಾರ್ಥವಾಗಿ ತತ್ತಾದಲ್ಲಿ, ಪಂಚಬ್ರಹ್ಮ
ಸಾಕಾರಮೂರ್ತಿ ಲೀಲಾಸಂಭವವಾದಲ್ಲಿ,
ಅಣುವಿಂಗೆ ಅಣು, ಮಹತ್ತಿಂಗೆ ಮಹತ್ತಾದಲ್ಲಿ,
ಅಂಗಕರಂಡ ಆತ್ಮಸುಗಂಧ ನೀನಾದೆಯಲ್ಲ
ಏಣಾಂಕಧರ ಸೋಮೇಶ್ವರಲಿಂಗ.

-ಬಬ್ಬಿ ಬಾಚಯ್ಯ

THE ABSOLUTE BEHIND THIS CREATION

In the first place, there rested in perfect silence the Absolute Divine principle. For reasons not known to any body, this Great principle assumes the form of the Divine Being, the primary source of the later creation; this Being is usually referred to as:(महालिंग, हिरण्यगर्भ) the Divine Cause of the Cosmos. (तत्व)From His existence there flow out the five originative Forces; 1) Force that fabricates the world. (ब्रह्म)2) Force that sustains it. (विष्णु) 3) Force that causes continuous change and death. (रुद्र)4) Force that recreates after the total cosmic annihilation. (ईश्वर)5) Force that glorifies the world and life (सदाशिव)with Divine - effulgence.

These five Divine Forces make this world

(material and mental). They fashion millions of celestial bodies, keep them in the frame work of time and space, cause and effect, birth and death. They designed atoms, molecules and cells which are building - bricks of living and non- living bodies. They made laws that govern every activity in this universe.

None-the-less, behind this immensely grand universe, there stands the Absolute, non-moving and immaculate. He is subtler than the subtle, greater than the great. If this creation is the divine flower, He is the spiritual fragrance.

ಅದ್ವೈತವ ಸಾಧಿಸಿ ಸರ್ವವೂ ಶಿವನೆಂಬರು, ಎನ ಲಾಗದು ಸರ್ವಕ್ಕೂ ಲಯಗಮನವುಂಟು, ಶಿವಂಗಿ ಲ್ಲವಾಗಿ, ಯಂತ್ರವಾಹಕನೆಲ್ಲಿಯೂ ಪರಿಪೂರ್ಣ ನಾಗಿಹನೆಂದಡೆ ಎಲ್ಲವೂ ಶಿವನಾಗ ಬಲ್ಲುದೇ? ಆಗಲರಿಯವು. ನಿಜಗುರು ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರನು ಪದ್ಮಪತ್ರ ಜಲದಂತೆ ಹೊದ್ದಿಯೂ ಹೊದ್ದದಂತಿಹನು.

-ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ

GOD AND WORLD ARE DIFFERENT

Some philosophers think that the entire perceptible world is divine. Our common sense does not accept it. We know that this world as a whole and every thing within it perishes one day or the other. Within a short span of our living we see millions of beings dead, billions of things changing. The whole cosmos seems to be on its way to annihilation. The stars are discovered to be collapsing into themselves, galaxies are found very silently devouring the near by smaller galaxies!

Unlike this world, God does not change or die! He is eternal reality; therefore, this world is not the God. He, by his mere presence regulates all the universe. Like a lotus leaf in water, He is in this world yet unaffected by it.

ಸರ್ವವೂ ಶಿವನಿಂದ ಉದ್ಭವಿಸಿದುವೆಂದಡೆ, ಆ ಉದ್ಭವಿಸಿದುವೆಲ್ಲ ಶಿವನೆ? ಸಕಲ ಬೀಜವ ಬಿತ್ತುವನು ಒಕ್ಕಲಿಗನೆಂದೊಡೆ, ಬೆಳೆತಾನೊಕ್ಕಲಿಗನೆ? ಮಡಕೆಯ ಮಾಡುವವ ಕುಂಬಾರನೆಂದೊಡೆ ಆ ಮಡಕೆ ತಾ(ನು) ಕುಂಬಾರನೆ? ಕಬ್ಬುನವ ಮಾಡುವವ ಕಮ್ಮಾರ ನೆಂದೊಡೆ ಆ ಕಬ್ಬುನ ತಾ(ನು) ಕಮ್ಮಾರನೆ? ಈ ಪರಿಯಲ್ಲಿ ಸಚರಾಚರವನು ಶಿವನು ಮಾಡುವ ನೆಂದೊಡೆ, ಆ ಸಚರಾಚರವೆಲ್ಲ ಶಿವನೆ? ಹಾಗಾದೊಡೆ ಅಷ್ಟಾದಶವರ್ಣಂಗಳೇಕಾದುವು? ಎಂಭತ್ತೆಂಟುಲಕ್ಷ ಜೀವರಾಶಿಗಳೇಕಾದುವು? ಪುಣ್ಯಪಾಪ ಭವಿಭಕ್ತ ರೇಂದೇಕಾದುವು? ಸುಖದುಃಖ ಸ್ವರ್ಗನರಕಂಗಳೇಕಾದುವು? ಆಚಾರ ಅನಾಚಾರಂಗಳೇಕಾದುವು? ಇದು ಕಾರಣ, ಸದಾಚಾರ ಸದ್ಭಕ್ತಿಯಲ್ಲಿ ಪ್ರಾಪ್ತನೆ ಶಿವನಲ್ಲದೆ ಸರ್ವವೂ ಶಿವನೆಂದೊಡೆ ಅಘೋರ ನಾಯಕನರಕ ಕೂಡಲ ಚನ್ನಸಂಗಯ್ಯಾ.

-ಚನ್ನಬಸವಣ್ಣ

GOD AND HIS CREATIONS ARE DIFFERENT IN NATURE

A farmer grows grain, but for that reason, the grain cannot be the farmer. A potter makes all kinds of earthen vessels, but for that cause, the vessels can not be the potter. A blacksmith gives shape to iron utensils, but on that account the utensils can not be the blacksmith.

The God did design and effect this world of moving and non-moving things. Nevertheless, those things are not the God himself. Their nature and His are quite different. They are finite, He is infinite; they are divided into tens of classes and millions of species. This world is infinitely divided. Herein, there are duals like merits and demerits, faithful and

faithless, pain and pleasure, earth and heaven, virtuous and vicious. God on the other hand is indivisible whole. He is holy and effulgent. He is truthful and loving. He is an unbound mass of bliss. Hence, instead of saying that everything created is God, better say that His presence is more obviously felt in the saints of divine love and in the things of divine beauty! This belief makes our living spiritually rich.

ಸರ್ವಗತ ಶಿವನೆಂದು ಹೇಳುವ ಮರುಳ ಮಾನವರ
ಮಾತು ಕೇಳಲಾಗದು. ಅದೆಂತೆಂದಡೆ:
ಸರ್ವಜೀವರುಗಳಂತೆ ವನಿತಾದಿ ವಿಷಯ
ಪ್ರಪಂಚದಲ್ಲಿ ಮಗ್ನನಾಗಿ ಇರುವನೆ ಶಿವನು?
ಸರ್ವಜೀವರುಗಳಂತೆ ಪುಣ್ಯಪಾಪ ಸುಖದುಃಖ
ಸ್ವರ್ಗನರಕಗಳೆಂಬ ದ್ವಂದ್ವ ಕರ್ಮಂಗಳಲ್ಲಿ
ಹೊಂದಿರ್ಪನೆ ಶಿವನು? ಸರ್ವಜೀವರುಗಳಂತೆ
ಉತ್ಪತ್ತಿ ಸ್ಥಿತಿಪ್ರಳಯಬಂಧನಗಳೆಂಬ ಕಷ್ಟಕ್ಕೆ ಸಿಲ್ಕಿ
ಹೊದಕುಳಿಗೊಂಬನೆ ಶಿವನು? ಇಂತೀ
ಭೇದವನರಿಯದೆ ಸರ್ವಗತಶಿವನೆಂದು ನುಡಿಯುವ
ಕಡುಪಾತಕ ಜಡಜೀವಗಳ ಎನಗೊಮ್ಮೆ
ತೋರದಿರಯ್ಯ ಅಖಂಡೇಶ್ವರಾ.

–ಷಣ್ಮುಖಸ್ವಾಮಿ

APPARENTLY, GOD AND JIVA ARE DIFFERENT

It seems very unwise to claim that the God and the emperical souls are the same; that they are not differing. The embodied souls, almost all of them have lost their hearts to the fascinating world of sense pleasures; they are being continuously tossed between the evil and the good, the hell and heaven, grief and gladness, good deeds and bad; they feel as subjected repeatedly to births and deaths, to psychophysical life and bondage. And God! He is free. Perfectly free from all kinds of feelings and bondages; established ever within His self, God rejoices in His own blissful nature. He is neither earthbound nor heavenbound. He is beyond time and beyond the influence of sense

things, and sense-pleasures. Therefore, God is God, and Jiva is Jiva. Unless we sink to the centre of beingness, we cannot comprehend the intrinsic unity between God and the self.

ಅಣುರೇಣು ಮಹಾತ್ಮನೆಂಬರು. ಅಣುರೇಣು
ತೃಣಕಾಷ್ಟದೊಳಗೆ ಇಪ್ಪನೆಂಬರು. ಅಮ್ಮನಯ್ಯಾ
ನಾನೆನಲಮ್ಮೆನಯ್ಯಾ. ಶರಣಸನ್ನಿಹಿತನು
ಭಕ್ತಕಾಯ ಮಮಕಾಯನು. ದಾಸೋಹ ಪರಿ
ಪೂರ್ಣನು. ಸದುಹೃದಯದಲ್ಲಿ ಸಿಂಹಾಸನವಾಗಿ
ಅಗಲದಿಪ್ಪನು ಕಲಿದೇವಯ್ಯನು.

-ಮಡಿವಾಳ ಮಾಚಿದೇವ

GOD, IN THE EYES OF A DEVOTEE, DWELLS WHERE?

The Universe is a boundless cirlce; its centre, the God, is everywhere. This is the common thinking among the great philosophers. But a devotee views it all differently. To him, the atoms and molecules, cells and tissues, plants and animals cannot hold Him in their tiny bossoms, manifestly. Why? Because, God loves to be with His devotees; He loves to reside always in their freed hearts. The clean mind makes a sacred throne for Him. Be with the saints and devotees, you feel His presence.

ಆದಿಯಲ್ಲಿ ದೇವಾ ನಿಮ್ಮನಾರು ಬಲ್ಲರು? ವೇದಂ
ಗಳು ಮುನ್ನಲತ್ತತ್ತಲರಿಯವು. ವೇದಿಗಳು ಪರ
ಬ್ರಹ್ಮವೆಂದೆಂಬರು. ನಾದಬಿಂದು ಕಳಾತೀತ ನೆಂದೆಂ
ಬರು, ಸಾಧು ಸಜ್ಜನ ಸದ್ಭಕ್ತರಿಚ್ಛೆಗೆ ಬಂದಿಪ್ಪೆ
ಯಾಗಿ, ಈಗ ದೇವನಾದೆ ಶಂಭುಜಕ್ಕೇಶ್ವರಾ.

-ಸತ್ಯಕ್ಕ

THE ABSOLUTE REVEALED ITSELF AS GOD

Before all this creation took place, there existed the Absolute Viod, the spiritual Infinity; It does not fit into the framework of space, time and causation. The human intelligence capable of working within the domain of physical world simply staggers helplessly when it takes to the path of the Absolute. There are ancient scriptures many of them, in India, as in other countries, they also go silent when they happen to speak on It. The wise seers say; It is the beyond! It transcends the spheres of primordial matter in the pure energy form (नाद)in the superatomic form (बिंदु)and in the manifest form. (कला)And this very Absolute reality revealed itself as the Divine Being (the God)

in the blessed hearts of the saints and devotees.

GOD IS ONE

Gods are many. This kind of thinking is very absurd and senseless. How can there be two or more 'Infinities'? Void is void; how can there be many voids? The God is infinite and Absolute Void. He is un-equivocally one and nought beside. Almost all the scriptures declare that He, the conscious tranquility, is not many, but one and one only. Saints know this truth. They donot wander in search of Gods, they feel Him abiding in their very heart!

ಇಬ್ಬರು ಮೂವರು ದೇವರೆಂದು ತಬ್ಬಿಬ್ಬಾಗೊಂಡು ನುಡಿಯಬೇಡ. ಒಬ್ಬನೇ ದೇವ ಕಾಣರಣ್ಣಾ, 'ಶಿವ ಏಕೋದೇವ' ನೆಂದು ಸಾರುತ್ತಿವೆ ಶ್ರುತಿ ಪುರಾಣಂಗಳು. ಇದುಕಾರಣ ಶಿವನಲ್ಲದೆ ದೈವವಿಲ್ಲೆಂದರಿದ ಮಹೇಶ್ವರನ ಹೃದಯವಾಸವಾಗಿಪ್ಪ ನಮ್ಮ ನಿಜ-ಗುರು ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರನು.

-ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ

ಪ್ರಥ್ವಿ ಅಪ್ಪು ತೇಜ ವಾಯು ಆಕಾಶ ಚಂದ್ರ ಸೂರ್ಯ ಆತ್ಮನೆಂಬ ಅಷ್ಟತನುಗಳಲ್ಲಿ ಶಿವನಧಿ ಷ್ಠಾತೃವಾದನೆಂದಡೆ ಅಷ್ಟತನುಗಳು ಶಿವನಾಗಲರಿ ಯವು. ಮತ್ತೆ ಶಿವನ ಬಿಟ್ಟು ಬೇರೆ ತೋರಲರಿ ಯವು. ಅಷ್ಟತನುಗಳೆಲ್ಲ ಸೋಪಾಧಿಕವಲ್ಲದೆ ನಿಜ ತನುವಲ್ಲ. ನಿಜಗುರು ಸ್ವತಂತ್ರಸಿದ್ಧಲಿಂಗೆಶ್ವರಂಗೆ ಅಷ್ಟ ತನು ಮೂರ್ತಿಯಂಬುದಪಚಾರವು.

-ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ

COSMIC FORMS ARE MERE APPEARANCES.

Earth, water, fire, air, space, stars, satellites and psyche are the eight prominent principles we find in this Universe. They are like the cosmic forms of God. However, those forms are not God himself; and they are not self-existent even! Waves are not the ocean; more-over, they cannot live apart from it either.

Those cosmic forms are just appearnces, the non-substantial existences. For some time they fade in on the limitless Divine horizon. And, later all of them completely fade out into the endless emptiness of the cosmic reality.

ಜಗದಗಲ ಮುಗಿಲಗಲ! ಪಾದ ಪಾತಾಳದಿಂದ ತ್ತತ್ತ; ಮುಕುಟ ಬ್ರಹ್ಮಾಂಡದಿಂದತ್ತತ್ತ. ವಿಶ್ವ ಬ್ರಹ್ಮಾಂಡವನು. ತನ್ನ ಕುಕ್ಷಿಯೊಳು ನಿಕ್ಷೇಪವ ಮಾಡಿಕೊಂಡಿಪ್ಪ ದೇವನೀಗ ಎನ್ನ ದೇವ. ಆ ದೇವ ನೊಳಗೆ ನಾನಡಕ, ನನ್ನೊಳಗೆ ಆ ದೇವನಡಕ. ಇಂತಪ್ಪ ಆ ದೇವನ ನಂಬಿ, ನಾ ಕೆಟ್ಟು ಬಟ್ಟ ಬಯಲಾದೆ. ಈ ದೇವನನರಿಯದೆ ಜಗವೆಲ್ಲ ಕಲ್ಲು ದೇವರು, ಮಣ್ಣುದೇವರು, ಮರದೇವರು ಎಂದು ಇವನಾರಾಧಿಸಿ ಕೆಟ್ಟರಲ್ಲ! ಸ್ವರ್ಗ ಮರ್ತ್ಯ ಪಾತಾಳ ದವರೆಲ್ಲರು ಎನ್ನ ದೇವನನರಿದು ಆಚರಿಸಲಿಲ್ಲ, ಪೂಜಿಸಲಿಲ್ಲ, ಭಾವಿಸಲಿಲ್ಲ. ಇದು ಕಾರಣ ಆವ ಲೋಕದವರಾದರು ಆಗಲಿ ಎನ್ನ ದೇವನನರಿದರೆ ಭವವಿಲ್ಲ, ಬಂಧನವಿಲ್ಲ. ನೆರೆ ನಂಬಿದರೆ ನಮ್ಮ ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಬಸವಣ್ಣ

-ಚನ್ನಬಸವಣ್ಣ

THE GOD IS SIMPLY ENDLESSNESS

Material space, He permeates. The human world, He fills. Heaven and hell come short to confine Him. Speaking metaphorically, billions of cosmic bodies find shelter under His arms. To the wise, He is the true God. In his consciousness they live and in their heart He dwells.

Muse on this God, the dimensionless Existence. Harbour the thought of the illimitable divine void. The human ego dwindles into Him, into Nothing! It is the perfect freedom; It is the holy state of reality.

A great number of people entertain fanciful ideas of God, they get all kinds of fantasies. Some try to hold Him in stones, some in clay, some others in wood; they give varied shapes

to Him. They imprison Him in temples, in caskets and in different objects. This God of their sweet imagination they worship. But the sense of fulfillment they won't have.

May you be intelligent, virtuous or industrious, unless you love and meditate upon the boundless consciousness (The God) you will not get enlightened spiritually. Empty the mind of all its limiting thoughts, and feelings, you have the non-mind state wherein, you experience timelessness and spacelessness. There is no death! No bondage!! There is only eternity!!

ವೇದದಲುಳ್ಕೊಡೆ ಪ್ರಾಣವಧೆಯಪ್ಪುದೆ? ಶಾಸ್ತ್ರದ
ಲುಳ್ಕೊಡೆ ಸಮವಾಗದಿಪ್ಪುದೆ? ಪರ್ವತದ
ಲುಳ್ಕೊಡೆ ಹೋದವರು ಮರಳಿ ಬಪ್ಪರೆ?
ನಿರ್ಬುದ್ಧಿ ಮಾನವರನೇನೆಂಬೆ? ಮನವಚನಕಾಯ
ಶುದ್ಧವಾಗಿಪ್ಪಾತನ ಹೃದಯದಲ್ಲಿ ನಿಮ್ಮ ಕಂಡೆನೆಂ
ದಾತ ಅಂಬಿಗಚೌಡಯ್ಯ.

-ಅಂಬಿಗ ಚೌಡಯ್ಯ

SEEK HIM NOT IN BOOKS AND TEMPLES

God is said to be the boundless ocean of love and kindness, then how can He be found in the vedas which very strongly advocate the animal sacrifice?

He is the Absolute Truth, very simple and vivid. With a saint's clarity in mind any sincere seeker can feel Him. But how can this God be comprehended in the scriptures which contain conflicting and very confusing statements?

Many people believe that He is in mountains, in temples, in remote caves; if this is true how is it that they return home disappointed? Poor people. They live in spiritual darkness, their heart is soiled, & their thoughts are confused. If the sun is to be seen just open your eyes;

if in the dawn the Divine beauty is to be enjoyed just open your heart. Even so, seek not God in books and temples. Cleanse your mind & body, God reveals himself unto you, in your very heart.

ನಿಮ್ಮ ನಿಜದಂತ್ಯವನಾರು ಬಲ್ಲರಯ್ಯಾ?
ಚತುರ್ದಶ ಭುವನಂಗಳೆಲ್ಲ ನಿಮ್ಮಾಧೀನವಯ್ಯಾ.
ನಿಮಗೆಣೆಯಪ್ಪ ದೇವರುಂಟೆ? ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿ
ಕಾರ್ಜುನಾ?

-ಸಿದ್ಧರಾಮೇಶ್ವರ

NOBODY KNOWS HIM

The space is bounded on itself, it is not infinite. Ride a ray; travel for billions of years, nowhere you will come across the space-end. But to your amazement one day you arrive at from where you had started your journey. This shows that space is not at all endless. But unlike it, God is infinite in its true sense. Nothing binds Him. He being the spiritual substance he has none of the physical and psychical dimensions. Therefore, neither the eye, nor the mind can stretch out into him. If anybody goes into a 'blackhole' in the sky he becomes lost forever. Even so, if these eyes and mind try to keep into the Divine-dimensions then they simply disintegrate into Nothing.

Saints, hence say that none knows the

entirety of God. Nowhere is His absence found. Every thing merges into Him; everything emerges from Him. Speaking metaphorically, all worlds he has designed and all worlds he governs through the natural laws. He is the supreme God, He is the supreme reality. If there are gods and goddesses in the world as the mythologies claim, they must be just His fanciful shadows.

ಹೂವಿನೊಳಗಣ ಕಂಪ ಹೊರಸೂಸಿ ಸುಳಿವ ಅನಿಲ
ನಂತೆ, ಅಮೃತದೊಳಗಣ ರುಚಿಯ ನಾಲಿಗೆಯ
ತುದಿಯಲ್ಲಿ ಅರಿವನ ಚೇತನದಂತೆ, ನಿಲವಿಲ್ಲದ
ರೂಪ ಕಳೆಯಲ್ಲಿ ವೇದಿಸುವವನ ಪರಿ
ರಾಮನಾಥಾ.

-ದೇವರ ದಾಸಿಮಯ್ಯ

IN THE BODY LIES UNSEEN, THE DIVINE

Hidden is the inebriating fragrance in flower. The jolly wise wind comes to know of this. Secretly it moves into the flower, finds the treasure of nectar, drinks to its intoxication, then moves out, and rambles wafting the smell to the very end of the world! Thus, what was hidden the wind makes known to the whole world around.

There is wholesome sweetness quite concealed in the honey. The mind, holding the torch of consciousness, casually reaches the tip of the tongue; touches the honey to its hilarious amazement, discovers the heavenly taste of it. Thus the secrecy of the honey is made out to the world by the mind!

Even so, in the ephemeral body lies unseen

the Divine- the great truth of formless existence. A saint, a spiritual adventurer, comes on the scene; gets into the etherial tranquility and discovers the Divine. Being the friend of mankind this saint lets the whole world know of his great discovery.

ತೋರುವಡೆ ವಿಷ(ಯ)ವಾಗಿರದು, ಅದು ತೋರ
ದಾಗಿ ಅರಿಯಬಾರದು. ಅರಿಯಬಾರದಾಗಿ ಹೇಳ
ಬಾರದು. ಹೇಳಬಾರದಾಗಿ ಅದು ಕಾಣಬಾರದು.
ಅದು ಅತರ್ಕ್ಯ ಅದು ನಿನ್ನಲ್ಲಿಯೇ ಇದೆ. ಹೇಳಲಿಲ್ಲ
ಕೇಳಲಿಲ್ಲ ಅರಿಯಲಿಲ್ಲದುದನೇನೆಂಬೆ ಹೇಳಾ
ಚಿಮ್ಮಲಿಗೆಯ ಚೆನ್ನರಾಮ.

– ಚಂದಿಮರಸ

GOD CANNOT BE AN OBJECT OF YOUR KNOWING

A thing must be material if it is to be seen; it must be seen, if it is to be understood; it must be understood if it is to be described; it must be described if others are to know of it; and lastly, only such a thing can be inferred truly.

What about God? He is not material; therefore, we cannot see him; in no way can we understand him, describe him, make others know him, or infer him. Nevertheless, He is within you; within me and within every object in this universe. Use no senses, no words and no intelligence, just open your heart to the Infinity and to be sure you are enlightened.

ಸತ್ಯವಿದೆ, ಸಮಾಧಾನವಿದೆ, ಮನಕ್ಕೆ ಬಾರದಿದೇ ನಯ್ಯಾ? ಸರ್ವಸಮ್ಮತವಾದ ಸುಖವಿದೆ; ಮನಕ್ಕೆ ಸೋಂಕದಿದೇನಯ್ಯಾ? ಆನೀನೆಂಬುದೊಂದು ಘನ ವಿದೆ. ಕೂಡಲ ಸಂಗಯ್ಯ ಬರಿಯ ಭ್ರಮೆ ಇದೇ ನಯ್ಯ?

– ಬಸವೇಶ್ವರ

HE IS OMNIPRESENT: BUT MIND FEELS HIM NOT

God is the only truth, eternal and indeterminate. He is the silence, infinitely dense. He is the boundless ocean of bliss dear to one and all. He runs through the entire expansion of the matter. In the recess of the heart of every atom and being, He resides; still the mind fails to feel it either inside or outside. Very strange indeed. This mind can span the limitless space, count the distant stars, slide down on the time scale to the zero hour of creation; but to one's amazement, it can not see what lies within it. The mysterious source from which the sense of 'I' and the sense of 'you' arise remains unknown; the mind dares not to dive into it to fathom its blissful depth.

The transitory and illusory world it (mind) perceives. But, alas, not the Divine Reality!

ಚಿದಬ್ರಹ್ಮಾಂಡವೆಂಬ ಭಾಂಡದಲ್ಲಿ ಅನಂತ ವಿಚಿತ್ರ ಭುವನಂಗಳಯ್ಯ. "ಆಲಯ: ಸರ್ವಭೂತಾನಾಂ" ಎಂಬುದಾಗಿ ಅನಂತಕೋಟಿ ಬ್ರಹ್ಮಾಂಡಂಗಳು ನಿಮ್ಮ ರೋಮಕೂಪದೊಳಗಡಗಿಪ್ಪವೆಂದರೆ, ಬ್ರಹ್ಮ ವಿಷ್ಣು ರುದ್ರರಿವರೆಲ್ಲ ಒಂದು ಬ್ರಹ್ಮಾಂಡ ದೊಳಗಣ ಬಾಲಕರು. ಇವರೆತ್ತ ಬಲ್ಲರು ಲಿಂಗದ ನಿಜವ? ಅಪ್ರಮಾಣ ಅಗೋಚರ ಮಹಂತ, ನಿಮ್ಮ ನಿಜದೊಳಗನಾರು ಬಲ್ಲರಯ್ಯಾ ಸೌರಾಷ್ಟ್ರ ಸೋಮೇಶ್ವರಾ?

-ಆದಯ್ಯ

DIVINE EXISTENCE

In the domain Divine there fly about myriad sorts of Universes. The wise seers have said, 'He, the Divine Being, gives shelter to all that there exists.' 'He is so great in vastness that even many billions of celestial bodies make only an atomic part of Him. Gods and goddesses who are said to be the governors of one of such celestial bodies must be like small children, ignorant and helpless; they are caught in the snare of time, space and emotions. The infinite Divine Being is far beyond their little comprehension. He is formless, even this material sky zooms to its zero into Him. He is beyond senses and beyond intelligence. Except the seers none can know Him.'

ವಿಶ್ವದೊಳಗೆಲ್ಲಾ ನೀನೆ ದೇವಾ,ವಿಶ್ವಭರಿತನು ನೀನೆ ದೇವಾ,ವಿಶ್ವರೂಪನು ನೀನೆ ದೇವಾ, ವಿಶ್ವಪತಿ ನೀನೇ ದೇವಾ, ವಿಶ್ವಾತೀತನು ನೀನೇ ದೇವಾ, ಅಖಂಡೇಶ್ವರಾ.

-ಪಣ್ಣು ಖಸ್ವಾಮಿ

IMMANENT AND TRANSCENDENT

God dwells in this universe. He fills every part of it, every atom of it. Why? This multiplex world is He himself. He is the Lord, He is the substance of this expanding cosmos. Nevertheless, He transcends it all.

ಮೃತ್ತಿಕೆಯೊಂದರಲಾದ ಭಾಂಡದಂತೆ, ಚಿನ್ನ ವೊಂದರಲಾದ ಬಂಗಾರದಂತೆ, ಉದಕವೊಂದರ ಲಾದ ವಾರಿಕಲ್ಲಂತೆ, ಬ್ರಹ್ಮದಿಂದಲಾದ ಜಗವು ಭಿನ್ನವೆಲ್ಲಿಯದು ಸಕಲೇಶ್ವರಯ್ಯಾ?

– ಸಕಳೇಶ ಮಾದರಸ

HOW THE WORLD & GOD ARE RELATED?

If X is the material cause of Y, Y for its existence has to depend upon X. Except in name and form Y does not differ substantially from X. Think of the earth and earthen vessels, gold and golden ornaments, water and hail - stones. If we forget for a moment the appearances, we cannot make out the vessels from the earth, ornaments from gold and hailstones from water. They are one and the same. Just alike are God and the world. The world is only in appearance, its substance is God, it derives all its existence from Him. And therefore, look at the essence, this world is God. Look at the laid out form, God himself is this boundless world.

ಸಮುದ್ರದೊಳಗೆ ತೆರೆನೊರೆಗಳು ನೆಗಳ್ದವೆಂದರೆ
ಸಮುದ್ರದಿಂದನ್ಯವಪ್ಪವೆ? ನಿರ್ವಿಕಾರ ನಿತ್ಯ ನಿರಂ
ಜನ ನಿರ್ಗುಣ ಪರಿಪೂರ್ಣ ನಿರ್ವಿಕಲ್ಪ ಪರಬ್ರಹ್ಮ
ಶಿವನಿಂದ ಜಗತ್ತು ಉದಿಸಿತ್ತೆಂದಡೆ ಶಿವನಿಂದನ್ಯವೆನ
ಬಹುದೆ? ಇಂತಪ್ಪ ಅರಿವು ನೀವು ಕೊಟ್ಟು ಸಮ್ಯಕ್
ಜ್ಞಾನ ಕಂದೆರದಿಪ್ಪುದಯ್ಯಾ ಗುಹೇಶ್ವರಾ.

-ಪ್ರಭುದೇವರು

GOD THE OCEAN, WORLDS THE WAVES.

Being non-material, God changes not. He is eternal in the sense He has no temporal dimensions. He is established in Himself. No impurities such as ignorance and untruth can enter into His nature. The qualities which give perceptibility to objects are non-existent in God. Nothing delimits Him and therefore He is absolutely perfect. He admits into His being no divisions.

This visible universe, on the other hand, is divisible and non-eternal. In the divine ocean of existence, this universe with all its diversity, rises as a wave. Waves are not different from the oceans, even so, this world can not in any way be different from Him. The spiritual master gives this knowledge to the sincere seeker and opens his eyes to the Infinite Truth.

ಶಿವ ತನ್ನ ವಿನೋದಕ್ಕೆ ರಚಿಸಿದನು ಅನಂತ ವಿಶ್ವ ವನ್ನು. ರಚಿಸಿದವನು ವಿಶ್ವಕ್ಕೆ ಹೊರಗಾಗಿರ್ದನೆ? ಇಲ್ಲ ವಿಶ್ವಮಯ ತಾನಾದನು. ವಿಶ್ವವೆಲ್ಲವೂ ತಾನಾದೊಡೆ ವಿಶ್ವದುತ್ಪತ್ತಿಸ್ಥಿತಿಲಯಕ್ಕೊಳಗಾದನೆ? ಇಲ್ಲ, ಅದೇನು ಕಾರಣವೆಂದಡೆ: ಅಜಾತನಾಗಿ ಉತ್ಪತ್ತಿ ಇಲ್ಲ. ಕರ್ಮರಹಿತನಾಗಿ ಸ್ಥಿತಿಗೊಳಗಲ್ಲ, ಮರಣರಹಿತನಾಗಿ ಲಯಕ್ಕೊಳಗಲ್ಲ. ಇಂತೀ ಗುಣ ತ್ರಯಂಗಳ ಹೊದ್ದಲರಿಯ. ತಾನಲ್ಲದೆ ವಿಶ್ವ ಕ್ಕಾಧಾರವಿಲ್ಲವಾಗಿ ದೂರಸ್ಥನಲ್ಲ. ತನ್ನಲ್ಲಿ ತಾನಲ್ಲದ ಅನ್ಯವು ತೋರಲರಿಯದಾಗಿ ಇದಿರಿಲ್ಲ. ಇದಿರಿಲ್ಲಾಗಿ ವಿಶ್ವಮಯ ತಾನಾದುದೇ ಸತ್ಯ. ಅರಸು ಕಾಲಾಳಾಗಬಲ್ಲ ತನ್ನ ವಿನೋದಕ್ಕೆ, ಮರಳಿ ಅರಸಾಗಬಲ್ಲ. ನಮ್ಮ ಉರಿಲಿಂಗ ಪೆದ್ದಿಪ್ರಿಯ ವಿಶ್ವೇಶ್ವರನು ಜಗವಾಗಲೂ ಬಲ್ಲ ಜಗವಾಗದಿರಲೂ ಬಲ್ಲನಯ್ಯಾ.

-ಉರಿಲಿಂಗಪೆದ್ದಿ

GOD'S CREATION IS THIS ALL.

This vast and boundless universe was not there in the beginning. (Recent thinking of many of the cosmologists seems to support this view). God of eternity, by his mere presence and for his own pleasure, created this diverse world. Nonetheless, he did not hold himself apart from it. He filled it. He pervaded it in full. Though He remained with the world, the worldly changes did not affect Him. Being ever there He is not born; being beyond time He does not lead a temporal life; being everlasting He does not die. His is the not begun and not ending existence. Being the substantial ground of the world, He cannot remain far apart from it. Nothing else, that differs in nature from Him ever exists. He is the sole reality with none of the material limitations. Eternal and infinite truth He is. Therefore, undoubtedly, it is He

who has become this world. A king is free to act either as a soldier or as a king. It is left to his will and pleasure. Even so, God may manifest himself as this world or He may choose to remain un-manifest within Himself. In neither way His nature gets affected.

ಶಿವನು ಸರ್ವಗತನಾಗಿ (ಎಲ್ಲಿ)ಯೂ ಇಹನೆಂದಡೆ ಎಲ್ಲವೂ ಶಿವನೆ? ಅಲ್ಲ. ಮತ್ತೆಲ್ಲಿಹನೆಂದಡೆ: ನಿರ್ಮಲ ಚಿತ್ತರಾದ ದೇಹಿಗಳಲ್ಲಿ ಸಂತೋಷಿಗಳಾದ ನಿರಾಶಾಭರಿತರಲ್ಲಿ, ನಿರ್ಮಲ ಪರಮ ಮಹೇಶ್ವರರ ಹೃದಯದಲ್ಲಿ ಅತಿಪ್ರೇಮದಿಂದಿಹನು ನಿಜಗುರು ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರನು.

-ಸ್ವತಂತ್ರ ಸಿದ್ಧಲಿಂಗೇಶ್ವರ

THOUGH OMNIPRESENT GOD'S PRESENCE IS FELT MORE IN SAINTS.

Of course, God is omnipresent. He fills this material space to the end. Every atom contains Him. But, this necessarily does not mean every bit of space manifests him equally. Gravity is in all places, in the falling object it is more obvious. Like it, some things & beings reveal Him more conspicuously than others. The saints of clean heart, the happy souls of greed-free-mind& the mystics of Divine Vision display Him into the world very visibly through their words, deeds and lives. God smiles in their hearts. They bask in His cool shine of love.

ಧಿನ ಒಂದರಲ್ಲಿ ವಾರ ಏಳು ನೋಡಾ, ಆ ಏಳು ವಾರಂಗಳಿಂಬುವು ಕಲ್ಪಿತವಲ್ಲದೆ ದೃಷ್ಟಿಯ ನಿಟ್ಟು ನೋಡಬಾರದು ನೋಡಾ. ದೇವರೆಂಬುವ ದೊಂದು ನೋಡಾ. ಆ ದೇವರೆಂಬುವುಗೊಂದ ರಲ್ಲಿ ಬ್ರಹ್ಮ ವಿಷ್ಣು ರುದ್ರ ಈಶ್ವರ ಸದಾಶಿವ ವಿರಾಟ್ಪುರುಷರೆಂಬವರು ನೋಡಯ್ಯಾ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಯ್ಯ.

-ಸಿದ್ಧರಾಮೇಶ್ವರ

THE ABSOLUTE ALONE IS REAL.

A day is one. We gave it seven names and later came to believe that they are quite different. But their sevenfold division is the creation of our imagination; in the actual world they are nowhere to be found. Likewise, God is one. Every force that goes into making and un-making of the Universe has its source in Him. To these varied forces we have given very many godly names; and we think that those gods are all different. But, really, they are not; they have no independent existence even. The Absolute alone is real.

ಏನೂಂದೆನಲಿಲ್ಲದ ಮಹಾಘನವು ತನ್ನ ಲೀಲೆಯಿಂದ ತಾನೇ ಸ್ವಯಂಭುಲಿಂಗವಾಯಿತ್ತು. ಆ ಲಿಂಗ ದಿಂದಾಯಿತ್ತು ಶಿವಶಕ್ತ್ಯಾತ್ಮಕ. ಆ ಶಿವಶಕ್ತ್ಯಾತ್ಮಕ ದಿಂದಾದುದು ಆತ್ಮ. ಆತ್ಮನಿಂದಾದುದು ಆಕಾಶ ಆಕಾಶದಿಂದಾದುದು ವಾಯು. ವಾಯುವಿನಿಂದಾ ದುದು ಅಗ್ನಿ. ಅಗ್ನಿಯಿಂದಾದುದು ಅಪ್ಪು. ಅಪ್ಪುವಿ ನಿಂದಾದುದು ಪೃಥ್ವಿ. ಪೃಥ್ವಿಯಿಂದಾದುದು ಸಕಲ ಜೀವವೆಲ್ಲಾ ಇವೆಲ್ಲಾ ನಿಮ್ಮ ನೆನಹುಮಾತ್ರದಿಂದಾ ದುವು ಚಿಮ್ಮಲಿಗೆಯ ಚೆನ್ನರಾಮಾ.

–ಚಂದಿಮರಸ

THE PROCESS OF CREATION.

The Ultimate Reality is the 'Void', the absence of anything the human intelligence can make out; words can not portray it. Mind cannot conceive it. It is existence in itself; it is consciousness of nothingness.(महाघन)

For none of the apparent reasons, there emerged from this void the Divine Being. It is the consciousness of the infinite existence. It is the holiest Entity, uncaused and un determined.(स्वयंभूलिंग)

The restive mind which always hugs to the sense world cannot visualize it; but the super mind which is tranquili-filled can feel it.

Later, from this divine Being there emanates the Cosmic-cause which is the grand unity of Cosmic Being and Cosmic Energy.

(शिवशक्त्यात्मक)This is the seed of the Universe to come. This is the gound on which a magnificent creation is to take place.

Again, from the cosmic cause there sprouts the creative intelligence-the Atman. The Divine qualities and potentialities are manifest here. This intelligence is conscious of its existence, of its eternity and of its bliss. It is a dynamic spiritual principle capable of doing and un-doing anything. We may call it the world soul!

It designed and willed and the creation of Space, Air, Fire, Water and Earth successively followed. These five elements are the five states and aspects of the matter the condensed Cosmic Energy. This vast universe is built of them. It came to be populated with billions of beings later.

ಸರ್ವಜಗದಲ್ಲಿ ಶಿವನಿಲ್ಲವೆಂದಡೆ, ಆ ಜಗವು ಶಿವ
ನಿಂದಲ್ಲದೆ ಬೇರೆ ತೋರಲರಿಯದಾಗಿ, ಪದ್ಮಪತ್ರ
ಜಲದಂತೆ ವಿಶ್ವಪರಿಪೂರ್ಣನಾಗಿ ಹೊದ್ದಿಯೂ
ಹೊದ್ದದಿರ್ಪನು ನಮ್ಮ ಅಖಂಡೇಶ್ವರ.

-ಷಣ್ಮುಖಸ್ವಾಮಿ

HOW THE WORLD IS RELATED TO GOD?

"There is no God in the world." This statement is meaningless and self-defeating because, by the very definition God is an Existence-non-temporal; and He is a substance-non-spatial. If world is an Appearance God is its substance. Therefore, to say that there is no god, is not much different from saying that there is no world. He fills the world, but like the lotus leaf, He is least affected by any of the worldly happenings. Bodies grow and decay, however, the space that fills them does not.

ಲೀಲೆಯದು ಪರಬೊಮ್ಮದ ಇಚ್ಛೆ. ಇಚ್ಛೆಯದು ಸಕಲ ಜೀವ ಜಾಲೋತ್ಪತ್ತಿ; ಸಕಲ (ಜೀವ) ಜಾಲೋತ್ಪತ್ತಿಯದು ಜಗದ್ರಚನೆ. ಜಗದ್ರಚನೆಯದು ಜಗತ್ಕಳೆಯ ನೋಡಾ ಕಪಿಲಸಿದ್ಧ ಮಲ್ಲಿಕಾರ್ಜುನಾ.

-ಸಿದ್ಧರಾಮೇಶ್ವರ

GOD WILLED & CREATION FOLLOWED

For His Supersensible pleasure, God willed the creation and there flowed, out from Him, the wonderful river of life. It took millions of shapes, microscopic as well as gigantic; unicellular and multicellular. Great reptiles walked on the land, wonderful whales swam across the oceans; jolly birds sailed on the air. They and other countless number of species make the living world. They are created, and hence they are to be destroyed. But God lives on for ever, even beyond Time.

ಮೊಲೆ ಮುಡಿ ಬಂದರೆ ಹೆಣ್ಣೆಂಬರು, ಗಡ್ಡ ಮೀಸೆ ಬಂದರೆ ಗಂಡೆಂಬರು, ನಡುವೆ ಸುಳಿವಾತ್ಮನು ಗಂಡೂ ಅಲ್ಲ, ಹೆಣ್ಣೂ ಅಲ್ಲ, ಕಾಣಾ ರಾಮನಾಥಾ.

–ದೇವರ ದಾಸಿಮಯ್ಯ

THE SOUL IS NEITHER MALE, NOR FEMALE.

Body and soul are different. If the first is an assemblage of atoms, the second is spiritual substance having none of the physical features or dimensions. The soul makes a living through the body, this does not mean they are one. The body grows long and streaming hair on head and looks feminine. The body grows rough hair on face and looks masculine. This least affects the nature of the soul within. Bodily we may be girls and boys; young and old; spiritually we are neither; we are Brahman itself.

ಮಣಿಗಳ ಸೂತ್ರದಂತೆ ತ್ರಿಣಯನ ನೀನಿಪ್ಪೆ
ಯಯ್ಯಾ. ಎಣಿಸುವಡೆ ತನು ಭಿನ್ನ, ಆತ್ಮನೊಬ್ಬನೇ
ಅಣು ರೇಣುಮಧ್ಯದಲ್ಲಿ, ಗುಣ ಭರಿತ ನೀನೆಂದು
ಮಣಿವುತಿರ್ಪೆನಯ್ಯಾ ರಾಮನಾಥಾ.

-ದೇವರ ದಾಸಿಮಯ್ಯ

GOD IS THE COSMIC STRING

In a rosary there goes a string on which beads are threaded. It holds them in place, in order, even so the god strings together trillions of celestial bodies. He goes through every atom and every living creature. As the un-seen gravity pervades the entire material space, the god's invisible presence is found everywhere and in all beings. Things may be many; bodies may be innumerable; but God, the spiritual string is one. He is source of all virtues. He is the essence of all existence.

ಕುಂಭಸಹಸ್ರ ಉದಕದೊಳಗೆ ಬಿಂಬಿಸಿ ತೋರುವ ಸೂರ್ಯನೊಬ್ಬನಲ್ಲದೆ ಮತ್ತೆ ಹಲಬರುಂಟೇ ನಯ್ಯ? ಸಕಲದೇಹದೊಳಗೆ ಭ್ರಮಿಸಿ ತುಂಬಿಪ್ಪ ಪರವಸ್ತು ನೀನೊಬ್ಬನಲ್ಲದೆ ಮತ್ತಾರನೂ ಕಾಣೆ ನಯ್ಯ ಅಖಂಡೇಶ್ವರಾ.

– ಷಣ್ಮುಖಸ್ವಾಮಿ

GOD IS ONE:HIS REFLECTIONS MANY

The sun is one: his reflections in water jugs are millions. So also God is one, the great spiritual sun. He indwells in innumerable living bodies as the embodied souls with different individualities. There could be no other God, any where and at any time in this universe! He is immanent, He is transcendent at the same time.

ಆತ್ಮಂಗೆ ಕಾಯವೇ ರೂಪ, ಆ ಕಾಯಕ್ಕೆ
ಆತ್ಮನೇ ಹಾಹೆ. ಆ ಹಾಹೆಗೆ ಅರಿವೇ ಬೀಜ,
ಆ ಬೀಜಕ್ಕೆ ಗೋಪತಿನಾಥ ವಿಶ್ವೇಶ್ವರಲಿಂಗವೇ
ನಿರ್ಬೀಜ.

-ತುರುಗಾಹಿ ರಾಮಣ್ಣ

ಬೀಜ = ESSENCE.
ನಿರ್ಬೀಜ = The ultimate essence; the indeterminate Existence which has no beginning. The self - Existent reality.

THE LIGHT WITHIN

To the self this body is a garment, a material covering; an apparent form. And to the body, the self is an eye, a light ever burning. Con sciousness indeterminate is the essence of this self. It is its very property. In its endless radiation there glitter the feelings and thoughts. From the physico-mental framework when this self is lifted out it looses its individual identity and becomes limitless consciousness - God.

ತಮಂಧಕಾರದೊಳು ಮೋಡವಿಲ್ಲದ ನಿರ್ಮಲ
ಆಕಾಶದಂತೆ, ಎಲೆ ಇಲ್ಲದ ವೃಕ್ಷದಂತೆ, ರೆಕ್ಕೆ
ಯಿಲ್ಲದ ಪಕ್ಷಿಯಂತೆ, ಗಾಳಿಯಿಲ್ಲದ ದೀಪದಂತೆ,
ನೊರೆ ತೆರೆ ಬುದ್ಬುದಾಕಾರವಿಲ್ಲದ ಸಮುದ್ರದಂತಿ
ರುವದೇ ಸಹಜ ಜ್ಞಾನವೆಂದು ಎನ್ನೊಳರುಹಿದಾತ
ಶಾಂತಕೂಡಲಸಂಗಮದೇವಾ.

-ಬಸವೇಶ್ವರ

THE SOUL IS A CONSCIOUS SILENCE WITHIN US

What is soul? what is it like? No amount of logical reasoning and scientific investigation can manage to dig out an answer. Only the mystics know about this soul as they have experienced it; they have realized it: they have been belssed with a grand vision of it. They have used a metaphorical and poetic language to give expression to their experience.

The soul is like the dark night -sky, cloudless and profoundly clean, it is like a dead-still-tree without leaves; and inert bird without wings; a reposeful frame kept in a windless place; and it is like a magnificiently silent ocean without waves, bubbles and foam: The soul within us is a perfectly tranquilled consciousness, the

bottom - less abyss of bare awareness!!

ತನುವಿಂಗೆ ತನುವಾಗಿ, ಮನಕ್ಕೆ ಮನವಾಗಿ,
ಜೀವಕ್ಕೆ ಜೀವಾಗಿ ಇದ್ದುದನಾರು ಬಲ್ಲರೋ?
ಅದು ದೂರವೆಂದು ಸಮೀಪವೆಂದು, ಮಹಂತ
ಗೋಹೇಶ್ವರನೊಳಗೆಂದು, ಹೊರಗೆಂದು,
ಬರುಸೂರೆಪ್ಪೋದರು.

-ಪ್ರಭುದೇವರು

GOD WITHIN IS THE SELF: SELF WITHOUT IS THE GOD

Where is God? Some think He is far away in the heaven and not easy for man to reach. To some He is very near unto us; he is in mountains, in temples and in such holy places. There are many others who claim that He must be within every object; while there are a few who feel that He cannot be held within objects; He is beyond the reach of senses; and He is outside the material expansion. However, all these have telescopic visions; they see only a little part of the truth; all of them are almost much confounded. Truly speaking, God is anything and everything. In the body He is the body-consciousness; in the mind He is the mind-consciousness; in the ego He is the

ego-consciousness. He is the invisible light of consciousness. 'This light is not photonic; not material; hence it moves not, it collides not.' It fills the universe inside and outside. Look at It from the individual point of view, It is the 'self' look at It from the cosmic point of view, It is the God. And in itself it is the Absolute Reality - the nameless, formless & boundless spiritual substance.

ಹಾಲು ತುಪ್ಪವನುಂಗಿ ಬೇರಾಗಬಲ್ಲುದೆ?
ಸೂರ್ಯಕಾಂತಿಯಲ್ಲಿದ್ದಗ್ನಿಯನಾರು ಭೇದಿಸ
ಬಲ್ಲರು? ಅಪಾರ ಮಹಿಮ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನಾ
ನೀನೆನ್ನೊಳಡಗಿರ್ದ ಪರಿಯ ಭೇರಿಲ್ಲದೆ ಕಂಡು
ಕಣ್ಣೆರೆದೆನು.

-ಅಕ್ಕಮಹಾದೇವಿ

SOUL IS THE GOD MANIFEST IN THE MIND

Just by looking at milk a man in the street cannot tell that there is butter in it; merely by examining a sunglass he cannot say that it is the source of fire; The God is endlessly glorious; every atom is His dwelling; every object (big and small) is His abode. But, the man of non-meditative mind won't find Him any where. To Him God is non-existant. On the other hand saints finish fickleness of the mind; the mind almost dies; its world of illusion fades out; silence flows in: The inner vision is opened. Now, the saints could feel & see God within their own being; and within every object they perceive. They discover that the soul within them is in no way different from God; the soul is the God within the body - mind -

mechanism. Those, who come to know of this truth, are said to be the enlightened ones.

ಒಂದೇ ವಸ್ತು ತನ್ನ ಲೀಲೆಯಿಂದ ಪರಮಾತ್ಮ ಜೀವಾತ್ಮನಾಯಿತ್ತು ಪರಮಾತ್ಮನೇ ಲಿಂಗ, ಜೀವಾತ್ಮನೇ ಅಂಗ, ಸಂಗವೇ ಏಕಾತ್ಮ. ತತ್ ಪದವೇ ಪರಮಾತ್ಮ, ತ್ವಂ ಪದವೇ ಜೀವಾತ್ಮ ಅಸಿ ಪದವೇ ತಾದಾತ್ಮ್ಯವಯ್ಯ ಉರಿಲಿಂಗಿಪೆದ್ದಿಪ್ರಿಯ ವಿಶ್ವೇಶ್ವರಾ.

-ಉರಿಲಿಂಗ ಪೆದ್ದಿ

THE ABSOLUTE SHOWS FORTH AS COSMIC SOUL AND INDIVIDUAL SOUL

The Absolute, the End truth, is one; it is an indivisible entity. Inherent in It is a mighty force through which the Absolute shows forth as Cosmic-Soul and individual - soul; the first is a greater existence. The first deserves to be adored, and the second has a tendency to adore; if the first is conditioned by the world, the second is conditioned by the body. To all appearance they, two, are quite different from each other; but intrinsically they are not. For - get those world and body, (the two conditioning adjuncts), the apparent distinction dis appears, that 'cosmic-soul' and this individual soul get lost into one whole. Only the great

Absolute remains for ever!

ಅರಸಿ ಅರಸಿ ಹಾ ಹಾ ಎನುತಿದ್ದೆನು. ಬೆದಕಿ
ಬೆದಕಿ ಬೇವುತ್ತಿದ್ದೆನು. ಗೋಹೇಶ್ವರ,
ಕಣ್ಣ ಮೊದಲಲ್ಲಿದ್ದವನ ಕಾಣೆನು.

-ಪ್ರಭುದೇವರು

THE SOUL IS SEATED AT THE FAR END OF THE MIND

"All my life I went in search of Him who is seated behind the eye, and at the far end of the mind; but alas, all my efforts were in vain! To find him I followed every trail, looked into every quarter; I exausted my energies, still to no avail. In quest of Him I anguished day and night."

Every search for the soul is bound to fail, because, He can not be made an object of our perception; suppose a circle going to meet with its own centre. Fancy, a hammer trying to hit upon its own handle. The soul is seer of the seeing eye, and the feeler of the feeling mind. He is the light shining over the intelligence and ego.

ಘಟವನೊಡೆದು ಬಯಲ ನೋಡಲದೇಕೆ? ಆ ಘಟ
ದೊಳಗಿಪ್ಪುದೆ ಬಯಲಂದರಿದೊಡೆ ಸಾಲದೇ?
ಪಟವ ಹರಿದು ತಂತು ನೋಡಲದೇಕೆ? ಆ ಪಟವೇ
ತಂತುವೆಂದರಿದೊಡೆ ಸಾಲದೇ? ಕಟಕವ ಮುರಿದು
ಕಾಂಚನವ ನೋಡಲದೇಕೆ? ಆ ಕಟಕವೇ ಕಾಂಚನ
ವೆಂದರಿದೊಡೆ ಸಾಲದೇ? ತನ್ನನಳಿದು ಘನವ
ನೋಡಲದೇಕೆ? ತಾನೇ ಘನವೆಂದರಿದೊಡೆ
ಸಾಲದೆ ಹೇಳಾ ರಾಮನಾಥಾ?

-ದೇವರ ದಾಸಿಮಯ್ಯ

THE SOURCE OF I HAS ITS CENTRE FILLED WITH THE DIVINE

Should we to break the jar to find the space enclosed therein? No, it is enough to know that what lies within the jar itself is the space. Should we to tear up the cloth to secure threads? No. It is enough to know for certain that the cloth is all threads and nothing but threads. Should we to unmake the ornaments to get the gold? No, it is more than enough to see that there is nothing but gold in ornaments. Even so, we need not do away with the sense of I; only it is sufficient to realize that within this 'I' there is nothing but the Divine.

ಬೆಳಗಿನ ಬೀಜ ಮಹಾಬೆಳಗು ಕತ್ತಲೆಯನೊಳ
ಕೊಂಡು ಕಣ್ಬೆರೆವ ಪರಿಯ ನೋಡಾ! ತಿಳಿವಡೆ
ಬೆಳಗಲ್ಲ. ಒಳಗೊಳಗೆ ಹೊಳಿವ ಕಳೆ ಇದೇನೋ?
ಅದೆಲ್ಲಿಂದ ಹುಟ್ಟಿ ಅದೆಲ್ಲಿಂದ ತೋರಿತ್ತು?
ಅಲ್ಲಿಯೆ ಆಗಾಗಿ ಅಲ್ಲಿಯೆ ಬೆಳಿಯಿತ್ತು ಚಮ್ಮಲಿ
ಗೆಯ ಚೆನ್ನರಾಮನೆಂಬ ಮಹಾಘನಲಿಂಗದಲ್ಲಿಯೇ
ಕಾಲೂರಿನಿಂದ ಪರಿಯನೇನೆಂಬೆ?

– ಚಂದಿಮರಸ

A SEED OF DIVINE LIGHT

The embodied soul is, to speak metaphorically, a seed of Divine Light, a little spark of consciousness. In its true nature it is the great cosmic effulgence; but to all appearance it is a very small flame winking its soft eyes on the dense darkness of ignorance.

Examine the body and mind; they are illusions, the creations of nescience; they are figures carved out of darkness. But, behold, it is through them that this little Divine - light makes its appearnace. It does not descend from the sky - heights: It does not enter into from outside. From within the body-mind it emerges. Therein it keeps shining. Nevertheless its founding is in the Absoulte Divine.

ಅಪರಿಮಿತದ ಕತ್ತಲೆಯೊಳಗೆ ವಿಪರೀತದ ಬೆಳಗ
ನಿಕ್ಕಿದವರಾರೋ? ಬೆಳಗೂ ಅದೇ! ಕತ್ತಲೆಯೂ
ಅದೇ ಇದೇನು ಚೋದ್ಯವೋ? ಒಂದಕ್ಕೊಂದಂ
ಜದು. ಆನೆಯೂ ಸಿಂಹವೂ ಒಂದಾಗಿ ಉಂಬುದ
ಕಂಡು ಬೆರಗಾದೆನು ಕಾಣಾ ಗೋಹೇಶ್ವರಾ!

-ಪ್ರಭುದೇವರು

IN THE COSMIC DARKNESS THE SOUL LIGHT BURNS.

Behold, here is the Darkness with its ends nowhere. On the physical plane it is the absence of light; it engulfs the entire universe; billions & billions of stars and galaxies just fade out in its vastness. On the mental plane this darkness is the absence of self knowledge. It extends infinitely. It hides out from our vision even the boundless Truth.(अपरिमितद कत्तले)

In this cosmic darkness there burns ever the spiritual light (other than the physical) (विपरीतद कत्तले))who should have put it there? No one knows. But it the amazingly strange thing is that both of them live together. For billions of years the soul-light is shining, but the darkness is not dispelled; even if the darkness grows

denser the soul-light is least affectd. One does not destroy the other. O, the lion and elephant live together! .

ಅಂಗಲಿಂಗದ ಸಂಬಂಧದರಿವು ಬೀಜವೊಡೆದು ಮೊಳೆದೋರುವಂತೆ, ಕುಸುಮ ಬಲಿದು ದೆಸೆಗೆ ವಾಸನೆ ಪಸರಿಸುವಂತೆ, ಭೂಜಲ ಉಣ್ಮೆ ಪರಿವಂತೆ. ಘನಲಿಂಗ ಘಟಕುರುಹಿನಲ್ಲಿ ನಿಜದೋರುತ್ತಿದೆ. ಐಘಟದೂರ ರಾಮೇಶ್ವರ ಲಿಂಗ ಮೂರ್ತಿ ಅಮೂರ್ತಿಯಾಗುತ್ತಿದೆ.

-ಮೆರೆಮಿಂಡದೇವ

ಅಂಗ= Individual soul
ಲಿಂಗ= God.Cosmic soul
ಘಟಕುರುಹು= Material body.
ಘನಲಿಂಗ=The Divine

GOD EMBODIED IS THE INDIVIDUAL SOUL

The life in seed is invisible, but when the sprout breaks out of the seed this very life becomes visible; it expresses itself through the growth. Fragrance in the bud is imperceptible; when the bud blooms fully into a flower this very frgrance spreads out all around perceptibly. The water lies unseen in the ground. When it springs out into a stream any body can see it. The same thing may be said of God and the individual self. God is beyond the reach of senses. He lies well hidden in every object we see, & in every thought we have. But when He blesses the mind with His holy presence and makes the body His sacred dwelling, He becomes manifest. He is the soul within. He is the God embodied. (लिंगमूर्ति)Later if

we enter into the state of meditative detachment the individuality shrivels off, the body-sense withers away; the soul, then freeing itself from all kinds of limitations just vanishes into the illimitable Absolute Existence.

ಎನ್ನ ತನುವಿನ ಮರೆಯಲಿರ್ದ ಚಿನುಮಯನ ಅರ
ಸುವ ಬನ್ನಿರೇ. ಎನ್ನ ಮನದ ಮರೆಯಲಿರ್ದ ಮಹಾ
ಘನವಸ್ತುವ ಹುಡುಕುವ ಬನ್ನಿರೇ. ಎನ್ನ ಪ್ರಾಣದ
ಮರೆಯಲಿರ್ದ ಪರಬ್ರಹ್ಮವೆಂಬ ಅಖಂಡೇಶ್ವರನ
ನೋಡುವ ಬನ್ನಿರೇ.

-ಪಣ್ಣುಖಸ್ವಾಮಿ

ಚಿನುಮಯ=Whose nature is mere consciouness
ಮಹಾಘನವಸ್ತು= The Great indivisible reality.
ಪರಬ್ರಹ್ಮ =The transcending existence.

ATMAN IS GOD CONCEALED WITHIN.

God has no material form. He is a mere consciousness in eternal existence. He is a great indivisible reality. Though He fills this universe with his immutable presence He tran scends it all. This very Divine as resideing unseen inside the body, hidden within the mind, and conealed at the centre of life is called Atman(the individual self). Therefore to know the Atman is to know the divine. If you want to discover the Divine, then just turn to your own self; realize your own being!

ಆಡಬಾರದ ಬಯಲು ನೋಡಬಾರದ ಬಯಲು,
ನುಡಿಯಬಾರದ ಬಯಲು ಹಿಡಿಯಬಾರದ
ಬಯಲು, ಈ ಒಡಲಿಲ್ಲದ ಬಯಲೊಳಗೆಡಗಿಪ್ಪ
ಭೇದವ ಈ ಲೋಕದ ಜಡರೆತ್ತ ಬಲ್ಲರೈ ರಾಮ
ನಾಥಾ?

–ದೇವರದಾಸಿಮಯ್ಯ

ಬಯಲು= TheNothing, The reality wherein there is nothing of this sensible world.
ಆಡಬಾರದ= Indescribable.
ನುಡಿಯಬಾರದ = inexpressible
ಒಡಲಿಲ್ಲದ= formless.
ಒಳಗೆ= in the body and mind.

ITS LOGICAL DESCRIPTION IS IMPOSSIBLE

God is neither a being nor a body, terrestrial or celestial. He is not a substance with sensible qualities. Like a thing He does not move in space, does not change in time; like the mind He does not get affected by relations. There is no form in Him, no action and no emotion either. Hence, mystics called Him 'Nothing' . The Absolute Nothing.

The human intelligence which usually works on the data provided by the senses sinks away into the 'nothing; hence the logical description of this 'Nothing' is impossible. More over, the eye can not see It; language can not depict It in words. This very 'Formless Nothing' lies within our bodies and minds. And as such it is called 'Atman' Except the mystic saints

nobody knows this marvellous truth.

ತನುವಿಂಗೆ ತನುವಾಗಿ, ಮನಕ್ಕೆ ಮನವಾಗಿ, ಜೀವಕ್ಕೆ ಜೀವವಾಗಿ ಇದ್ದುದನಾರು ಬಲ್ಲರೋ? ಅದು ದೂರವೆಂದು ಸಮೀಪವೆಂದು, ಮಹಂತ ಗೋಹೇ ಶ್ವರನೊಳಗೆಂದು, ಹೊರಗೆಂದು, ಬರುಸೂರೆ ಹೋದರು.

-ಪ್ರಭುದೇವರು

SEARCH HIM, YOU WILL NOT FIND HIM.

Where is God? Where to find Him? Is He somewhere in the heaven? Is He near to us here on the earth? Is he inside or outside the living beings? To answer these questions people usually did give a free rein to their imagination. They propounded all kinds of theories. And some of them, very adventurous in nature went in search of Him. They went through fire and water, they moved heaven and earth-but alas to no avail. In search of the space-time, you may fly even to the end of the universe; youwill not encounter them. Why? Because, they are the things to be understood and not to be met with in some place. So also is God, the spiritual entity, the conscious-principle.

He is body of the bodies, mind of the minds

and life of lives. To them He gives shelter, into them. He puts energy; and over them He sheds the light of awareness. He is the law of existence and the essence of everything. Therefore just know Him to be thus, & you have almost found Him.

ವಿಚಾರವೆಂಬುದು ಸಂದೇಹಕ್ಕೊಳಗು ನೋಡಾ.
ವಿಚಾರಸುವನ್ನಕ್ಕರ ನೀನಾನೆಂಬುದನೆತ್ತ ಬಲ್ಲೆ?
ಮರುಳೆ, ವಾಙ್ಮನೋತೀತವಾದ ಘನವು ವಿಚಾರಕ್ಕೆ ನಿಲುಕುವದೇ? ಗೋಹೇಶ್ವರಲಿಂಗವು ತನ್ನ ತಿಳಿದು ನೋಡಿಹೆನೆಂಬವರ ವಿಚಾರವೆಂಬ ಬಲೆಯಲ್ಲಿ ಕೆಡಹಿದನು.

-ಪ್ರಭುದೇವರು

BEYOND THE RATIONAL FIELD

Intellectual investigation into the nature of the ultimate reality (the Great Divine) always lands us in difficulties and doubts; it is like riding a horse into an ocean; it is like harnessing a ray and moving into a celestial black-hole; when this tremendously vast universe gravitates into the cosmic void (cosmologists word-for this cosmic void is 'cosmic- sigularity) space, time and matter simply disappear, mathematics and logic become meaningless. None of the laws of nature holds good. All laws go on holiday. Beyond this cosmic void extends the land of ultimate reality. Hence, better not to reason into it, lest you will be nowhere.

Not knowing this fact, if anybody strives to

grope into the spiritual field through his logical reasoning he becomes a great failure; he will never realize either his self or the supreme soul. It would be a human foolishness to dream of imprisoning into logical framework that transcendental truth which has ever been declared by all the mystics as being beyond the reach of speech and mind; of feelings and thoughts. Instead of holding the Absolute in his conceptual captivity man finds his own self caught fast in the meshes of innumerable laws of reasoning and in the quagmire of attachment to the sense-domain.

ನೆನಹಿಗೆ ಬಾರದ ವಸ್ತುವ ನೆನೆವ ಪ್ರಥ್ವಿ ಎಂತೋ? ಭಾವಕ್ಕೆ ಬಾರದ ವಸ್ತುವ ಭಾವಿಸುವ ಪರಿ ಎಂತೋ? ನೆನೆಯದೆ ಭಾವಿಸದೆ ಎನ್ನೊಳಗೆ ಬಯಲ ರೂಪವಾಗಿ ತೋರಿದನು ನೋಡಾ ಅಖಂಡೇಶ್ವರ.

–ಷಣ್ಮುಖಸ್ವಾಮಿ

ನೆನಹು= Perception, thinking
ಭಾವ= Feeling, imagination, mental image.

SPIRITUAL PRINCIPLE IS IMPERCEPTIBLE

If a thing has sensible qualities(Such as colour, taste, form) it does become an object of our perception; if a thing can be fitted into a matrix of relations and spatio- temporal dimensions it becomes an object of our thinking; and if there is a thing which is built with mental image-blocks it verily becomes an object of our rich imagination. This entire material existence that surrounds us on all sides comes under this purview. We see it; we think about it and we hold it within our imagination.

The spiritual principle is immaterial in nature. It has none of the attributes which this world has. Hence, no scientist could think of It; no

poet could imagine an image for it. But the wise one silences his mind; steps out of his intelligence: Beholds, the great Void, the infinite conscious principle-reveals itself unto him. Or, he himslef becomes the Void.

ಒಳಗಿಪ್ಪಾತನ ಹೊರಗೆ ನೋಡಿ ಕಂಡೆನಯ್ಯಾ
ಹೊರಗಿಪ್ಪಾತನನು ಒಳಗೆ ನೋಡಿ ಕಂಡೆನಯ್ಯ
ಒಳಹೊರಗಿಪ್ಪವರಿಬ್ಬರು ಒಂದಾ ನಿಂದ ನಿಲವು,
ಬಯಲ ಬಯಲ ಬೆರಸಿದಂತೆ ನಿರಾಳವಾಯಿತ್ತು
ಕಾಣಾ ಮಹಾಲಿಂಗ ಗುರು ಶಿವಸಿದ್ಧೇಶ್ವರ
ಪ್ರಭುವೇ.

–ತೋಂಟದ ಸಿದ್ಧಲಿಂಗ

IMMACULATE ETERNAL INFINITY

The basic reality is one whole, it is not made of parts and forces. As it is an undetermined substance (spiritual) it has no limitations, just like space. When we talk of space within this house and the space outside this house we are making only an artificial division; space is space; no walls can cleave it. Even so, we talk of the individual self and universal self. The first, we think, is inside; and the other, we feel is outside at large. Body-mind structure has caused this illusion; forgetting the body and silencing the mind, when we reach the heights of super consciousness this illusion vanishes; we experience the integrity of the Reality. The little soul is lost into the

great soul; what remains later is the immacula
te eternal infinity.

ಬೆಳಗಿನೊಳಗಣ ಬೆಳಗು, ಮಹಾಬೆಳಗು, ಶಿವ ಶಿವಾ| ಪರಮಾಶ್ರಯವೇ ತಾನಾಗಿ ಶತಪತ್ರಕಮಳ ಕರ್ಣಿಕಾ ಮಧ್ಯದಲ್ಲಿ ಸ್ವತ: ಸಿದ್ಧನಾಗಿರ್ಪ ನಮ್ಮ ಕೂಡಲ ಸಂಗಮದೇವ.

-ಬಸವೇಶ್ವರ

ಬೆಳಗಿನೊಳಗಣ ಬೆಳಗು= the light within the celestial lights.
ಮಹಾಬೆಳಗು= The great light. The supreme light of Truth.
ಪರಮಾಶ್ರಯ= The last abode of all material existence.

HE IS WITHIN THE LOTUS OF HEART.

In the universe, there are not less than a thousand billion billion suns; they are radiating tremendous energy in all directions. The energy packets, called photons released from those stars are criss-crossing the boundless space every second. This has been happening for the last fifteen thousand million years or so; Really, wonderful are these suns, the celestial lights. The cosmic lamps!

Who puts oil in those magnificient star lamps? Where from they get all this incredibly enormous energy? Of course, it must be the Divine; The invisible and illimitable God. The Truth Ultimate. He is the light of those physical lights. He is the shoreless, depthless & boundless ocean of the light of knwoledge. The

great spiritual sun of unique effulgence.

He is the ultimate resort and final abode of whatever exists in the world, physical or mental . It is He himself who resides within the pistil of the thousand-petalled lotus of heart. Seek Him there; you will find yourself in the Holy presence of the self existent -Truth.

ವಾಯುನಿದ್ರೆಗೆಯ್ದಡೆ ಆಕಾಶ ಜೋಗುಳವಾಡಿತ್ತು.
ಬಯಲು ಬಳಲಿದೆನೆಂದಡೆ ನಿರಾಳ ಮೊಲೆಗೊ
ಟ್ಟಿತ್ತು. ಆಕಾಶವಡಗಿತ್ತು. ಜೋಗುಳ ನಿಂದಿತ್ತು.
ಗೋಹೇಶ್ವರನೈದಾನೆ ಇಲ್ಲದಂತೆ;

–ಪ್ರಭುದೇವರು

ವಾಯು= Wind, Symbol for mind
ಆಕಾಶ = Sky suggests the formless soul, individual
ಜೋಗುಳ =Lullaby, song of sleep
ನಿರಾಳ = immaculate Divine.

IN THE ABSOLUTE THERE IS NO MIND, NO SOUL

As the wind goes to sleep, the sky sings the cradle song. When the sky grows weary the holy truth lulls it to rest. Now, there is no sky, no song of lullaby; all is silent; The Holy God lives on in the quiescent solemnity. He is established in his own bestilled Awareness. He dwells as if he does not exist.

Mind is like the wind. It is very fickle; keeps flitting every second from object to object; it roams about endlessly in the marshy land of drives and desires, thoughts and emotions. It is indocile and restless. Take this mind to the river of cool-clean water of holy devotion, let it bathe into it, let it relish the nectarious taste thereof; a miracle happens, mind loses its

restlessness; calmness overtakes it, being heavily intoxicated with great devotion it enters into the trance -Divine. This is its spiritual -sleep.

The individual soul like sky is formless and supremely fine. So long as mind remains restless this soul experiences bondage. When the mind takes to divine- sleep the soul realizes its own freedom; and this great event, it celebrates with carols, it rejoices in itself and delights in humming its own glory.

Slowly, this celebration comes to an end. The soul becomes divested of its individuality; thus there flows into it the Divine consciousness. The Soul, finally becomes one with the immaculate Absolute Existence. Now there is no mind; no soul; no celebration. All is perfectly silent. (This saying is very rich in suggesti

vity. Therefore this is a good piece for meditation)

ಬಣ್ಣ ಹಲವಪ್ಪಲ್ಲಿ ಬಣ್ಣ ತಾನೊಂದಾಗಿ ಬಣ್ಣ
ಮೂಜಗಕ್ಕೆ ಮುಕ್ಕಣ್ಣ ತಾನು. ಬಣ್ಣಕರು ಬಣ್ಣದೊ
ಳಗಾಳುವದನೆ ಕಂಡು ಅಣ್ಣ ನಗುತಿರ್ದನಯ್ಯ
ಯೋಗಿನಾಥ.

– ಸಿದ್ಧರಾಮೇಶ್ವರ

ಬಣ್ಣ = Phenominal world which has only an apparent existence.
ಬಣ್ಣ = The most glorious existence, the God
ಬಣ್ಣಕರು = Painters. The individual solus.
ಮುಕ್ಕಣ್ಣ = Cosmic witness.

COSMIC WITNESS

An artist uses a colour, the colour takes different shapes. It looks like deserts and plains, rivers and brooks, hills and clouds and billion other things. But truly, the colour is one; it has really become nothing at all; the whole panorama of things in picture is only in appearance. What exists is only the colour.

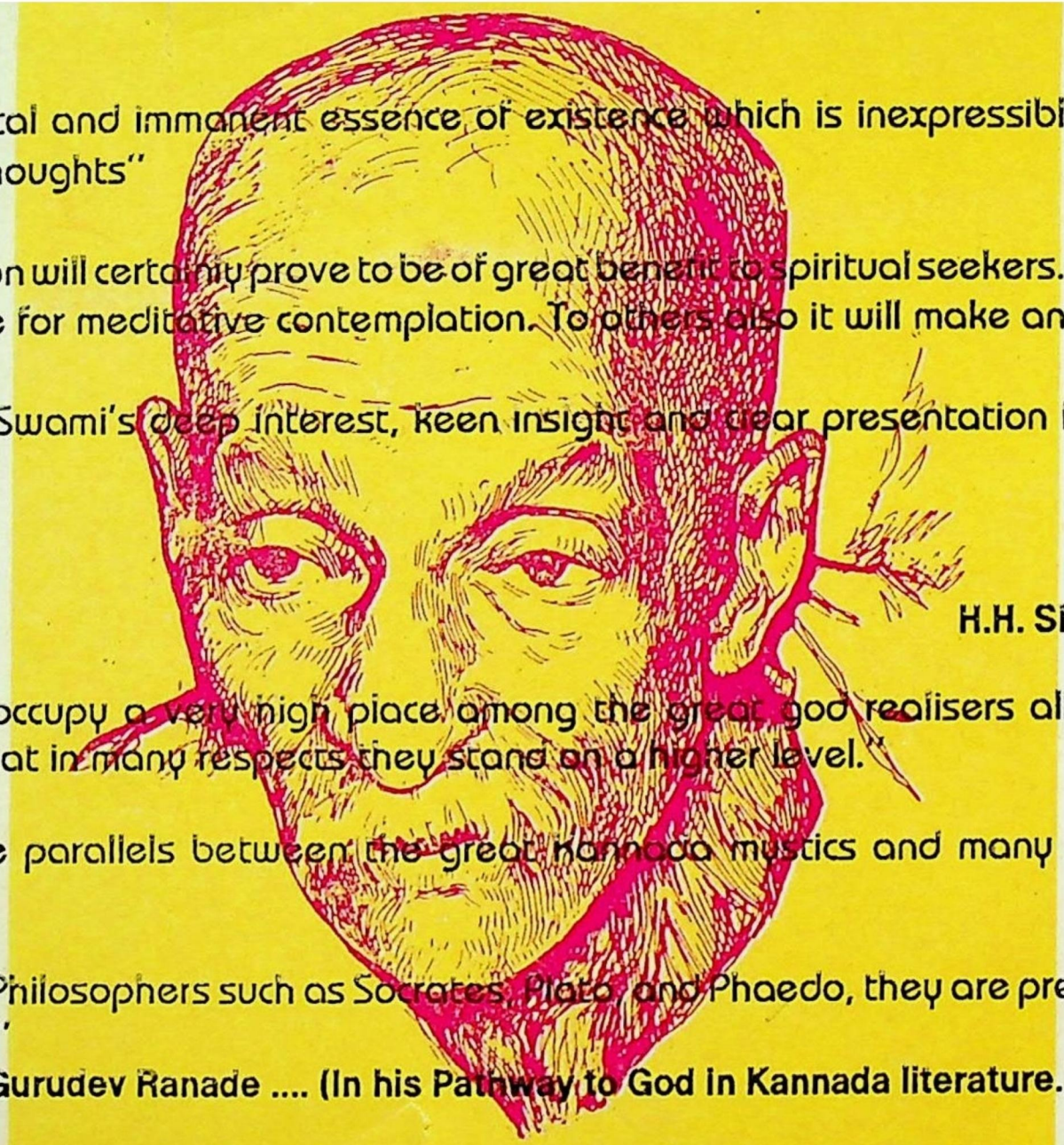
Similarly, this perceptible world is multifarious. It is enticingly beautiful and divine. But, all this cosmorama is only in appearance. What exists really is only God, the most glorious Being. He is the cosmic-witness.

The individual souls, or say the wise men with high intelligence, were to enjoy this cos morama, but the funny thing is, they took it all to be real, they, then, got captivated therein,

- they are vying with one another for possessing those - un-real objects; God as the indifferent onlooker of the cosmos keeps silently smiling at the foolish - ness of these men.

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION

Ever since the founding of the Academy of Comparative Philosophy And Religion in 1952 by Dr. Gurudev Ranade, a philosopher, a mystic, and a scholar par excellence, the institute has been working in the direction set by Gurdev. In pursuit of the ideals, regularly, lectures, symposia and discourses by eminent personalities are conducted. As a part of academic activities, the Academy brings out such books that cater to the needs of spiritual aspirants. The present book is yet another milestone in its voyage towards the materialization of Gurudev's noble ideal of working for the spiritual unity of mankind.



" The transcendental and immanent essence of existence which is inexpressible in any way is being expressed in these thoughts"

"..... This compilation will certainly prove to be of great benefit to spiritual seekers. It is thought provoking as well as suggestive for meditative contemplation. To others also it will make an interesting reading."

" Sri Siddheswara Swami's deep interest, keen insight and clear presentation foretell the success of this publication".

- From-Foreword

H.H. Shri Purushottamanandji

"Karnataka Mystics occupy a very high place among the great god realisers all over the world..... In a way we may say that in many respects they stand on a higher level."

"....We can see some parallels between the great Kannada mystics and many of the mystics of the world...."

".....If we take Greek Philosophers such as Socrates, Plato and Phaedo, they are present in the Anubhava Mantap at Kalyan....."

Gurudev Ranade .... (In his Pathway to God in Kannada literature.)